

INSIDE:



A one week study of old age, death, and dying took the place of regular classes at Durham Christian High. See page 11 for story and pictures.

—photos by Annette Alkema.

Faith-healing exodus

The latest concern among Reformed Christians in Canada and the United States is the lure of faith-healing in the Philippines which seems to be attracting many people.

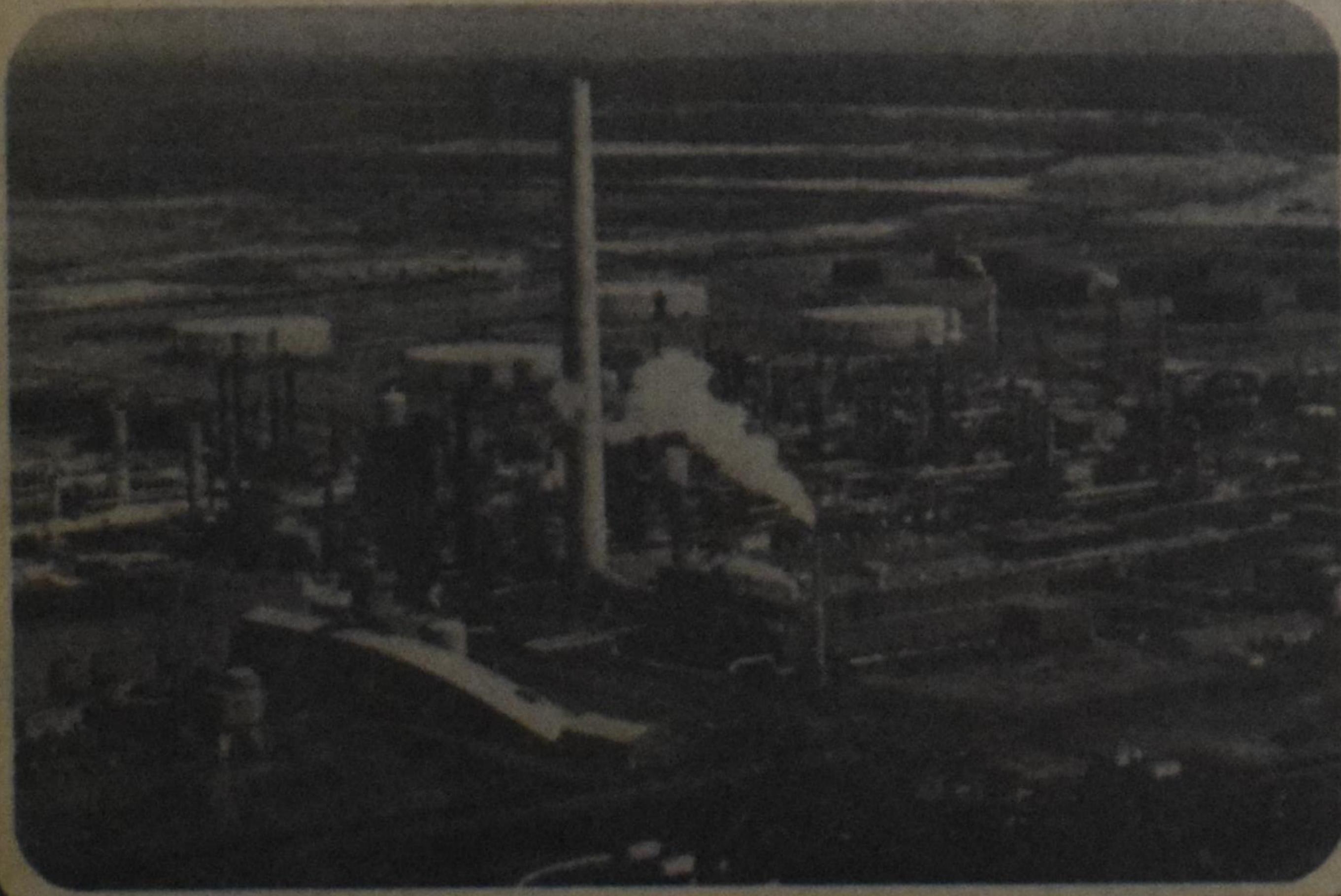
At the request of several ministers and other church leaders, C.C. contributor Rev. Johan Tangelander wrote an article which appears on page 9, about the history of faith healing in the Islands. Rev. Tangelander, currently of Strathroy, ON, lived in the Philippines in the late 1970s and in his article, he traces the history of faith healing in that country.

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National Energy

Should Canada tap new oil wells at the expense of native rights? This week we look at the National Energy Board hearings. (Shown: Syncrude's Fort McMurray, AB plant). See page 12.



Christian witness through tax deductions

by William Grin

Mr. Grin is a Chatham, ON businessman.

Through the persistent efforts over the last two years of the Ontario Alliance of Christian Schools, (OACS), there is finally an agreement with Revenue Canada on how we may issue receipts to parents for charitable donations to our Christian Schools.

All treasurers have been given clear outlines at the special meeting of treasurers on Saturday, January 17, 1981. Revenue Canada saw fit to deal with the Christian schools in Ontario through OACS as an authority in charitable tax matters.

All member schools who will use the services and advice of the OACS in these matters will not be reassessed in the 1979/80 and 1980/81 school year.

With the OACS, an awesome responsibility has been laid on all our shoulders by Revenue Canada, "a united Christian witness" to be adhered to by all Christians who support and who have children in our Christian schools.

To quote from "observations" at the treasurers' meeting:

"We should also pass on to the societies that Revenue Canada is aware of the various ingenious

schemes that have been devised by the parents in our schools and in other school societies to avoid paying taxes. The OACS and Revenue Canada consider this a clear case of fraud and societies caught aiding and abetting this kind of procedure will have their registration removed."

As Christians of Reformed persuasion, we have done lots of talking and now it is time to prove this to the Government of Canada, that we live what we believe and that our acts are accordingly.

The stakes are high: The honour of our God and Christian education. Here we are at a definite point in our Christian lives. As a Christian, as one who loves Christ-centred education and as president of the OACS, I challenge all Christian school supporters to deal honestly with your treasurer of the school and with Revenue Canada to channel your contributions and tuitions through the proper channels and at the proper times.

Your local treasurer can advise and guide you in these matters. Revenue Canada has thrown the ball in our court. What an opportunity! What a challenge! What a responsibility!

It is up to you and me to render to Caesar the things that are Caesar's and to God the things that are God's.

Church in China faces rough road

CHINA (EWNS) — Since the first day that the United States government announced that it was normalizing relations with the People's Republic of China, Christian leaders have raised several questions about the status and future of the Chinese Church. Many of these leaders are also hesitant to blindly accept all that is proposed for the Church by the communist Chinese government.

One such leader, Dr. Silas Hong, director of the Los Angeles-based United Evangelism to the Chinese, believes that there is "another side of the coin" which the public has not been made aware of by official sources.

"It is true that there are now more than three dozen official churches open in China," Hong states. "But a few dozen official churches are hardly enough to accommodate the conservative estimate of four to six million Christians in China today."

"It is also true that there is a plan to print 130,000 Bibles and New Testaments and that 50,000 New Testaments have already been completed. One problem, however, is that the printed New Testaments (after several delays) have been sparingly allocated to official churches." Dr. Hong asserts that those who wish to obtain the official Bibles must pay US \$1.50 a copy and state their name, address, and reason for purchase. "They must also include a brief history of their Christian experience, including at times, their parents' and even grandparents' conversion

stories."

Hong also believes that the document produced at the Third National Christian Congress, which some interpret as "legalizing" the thousands of Chinese home churches, "does not represent the voice of the grass roots 'home church' Christians." He says, "The resolution made it very clear that only those who cooperate with the Three-Self Committee will be considered 'legalized,' a step the overwhelming majority of home churches hesitate to take for fear of later betrayal."

Finally, Dr. Hong has stated that "even though, on the surface, things are apparently going well for the Christian community in China, let us never forget the three principles set out by the government-sponsored February 1980 Kunming Christian Conference." At that Chinese state-controlled conference it was decided that the Religious Affairs Bureau and the Three-Self Committee were to be reactivated; that major churches in large cities were to be reopened; and that religion should be eventually eliminated.

"Also," says Hong, "we shouldn't forget the words of the director of the Chinese Religious Affairs Bureau, Mr. Xiao Xienfa, as told to the New China News Agency late last year, 'Religion will die out when the socialist productive forces, science and technology are highly developed and the people's material and cultural lives are greatly improved.'

GUEST Editorial

Are we being put to shame?

by Richard J. Mouw

Dr. Mouw lectures at Juniata College, Huntingdon, PA.

"Those fundamentalists put us to shame! They may not have their theology straight, but they sure aren't reluctant to talk about their relationship to the Lord. We could use more of that in our own circles."

This comment came from a fellow Calvinist during an after-church bull session, a while ago. But I have heard these sentiments expressed on other occasions as well. We Calvinists — and one has to include here not only the Dutch Reformed, but the Scottish Presbyterians, the English Puritans, and other close kin — have somehow gotten stuck with the label "dour Calvinists." And we have often reluctantly agreed with that image of our spiritual selves. And so we say things like: "Those fundamentalists put us to shame in their openness about their relationship to the Lord."

I rebel when I hear such comparisons. And my rebellion is partly legitimate, I think. Let me state my case by drawing a parallel to the marriage relationship. Imagine two very different sorts of husbands. Jack never passes an opportunity to tell others about his relationship to Margaret. If Jack is to be believed, they have an uninhibited relationship of marital intimacy, with the sparks of passion constantly flying. "I just can't tell you how much Margaret means to me," Jack will say. But that doesn't mean that he isn't going to try to

tell you! Indeed he will try to tell just about everyone about his relationship to Margaret: the stranger sitting next to him on the bus, the postman, the clerk at the check-out counter, the people at work.

Harold is very different. He is a quiet type in general, and certainly with regard to his marriage. One cannot imagine Harold speaking in enthusiastic tones about "what Barbara means to me." It is even difficult to imagine him talking that way to Barbara — although in every other way he shows himself to be a committed, faithful husband.

Which of these men loves his wife more? It would be difficult to say. And that fact is in itself instructive. How much a person talks about his or her relationship with a spouse is no basis for measuring the depth of their love-commitment. Indeed, it would be not farfetched to worry that Jack's public enthusiasm is a sign of a deep insecurity concerning his marriage. At least it could be. His compulsive talk about his marriage is certainly not an automatic sign of maturity.

Harold, on the other hand, could have a very good marriage. Barbara may find him to be a very stable, dependable and kind husband. It could be that she appreciates the fact that when he does express his affection there is every reason to believe that this expression is very genuine. Harold is not one to speak flippantly or unthinkably.

My application to spiritual matters should be obvious. Jack is a lot like many fundamentalists. And Harold is a lot like many Calvinists. And it doesn't seem to

me obvious that we should prefer Jack over Harold. It doesn't seem obvious to me that we should say: "Jack certainly puts Harold to shame in his openness concerning his feelings for his wife."

Perhaps it is not quite fair to compare our relationship to God with a relationship to a spouse. Perhaps. But only perhaps. One reason why it may be illegitimate is that our relationship to God is not one between equals. God is clothed in majesty. He is infinitely more powerful than we are. There is a gap between Creator and creature which can never be closed. Nothing like this is true of the marriage relationship.

But in a sense, this reinforces my point. If an uninhibited public enthusiasm is suspect in a marriage relationship, it is even more so in our relationship with God. Or so it would seem.

More, however, needs to be said about the comparison between Jack and Harold. In a sense, each of them is an extreme case. Not many husbands are as chatty about their marriage as Jack is. And not many are as quiet as Harold. Most fall somewhere in between.

And rightly so. I have already expressed some misgivings about Jack. But Harold might run into difficulties as well. There is a genuine danger that his "strong and silent" pattern of behaviour is also rooted in insecurity, in a fear of showing his true feelings, a fear of being vulnerable. By allowing his feelings for his wife to be kept very private, he may have difficulties expressing himself when the need

for doing so becomes urgent. It would be wrong for us to idealize a person like Harold.

Similarly, there may be good reasons after all to worry about "dour Calvinists." Without lusting after the compulsive spirituality of the fundamentalists, we might still look for ways of becoming more open and spontaneous in talking about our relationship with the Lord. A marriage is primarily a relationship between two persons. When a husband and wife are communicating well with each other, there is no real need for them also to be describing their relationship with other persons.

But our relationship to God is, by its very nature, a community affair. We are to praise Him in the company of His people. We are to proclaim his mercies to those who are hopelessly entrapped in their own lives of rebellion against the Creator. In short, we are mandated by God to talk to others about our faith in Him. That is an essential part of the arrangement.

To be sure, there are unhealthy ways of living up to this obligation. There is a kind of compulsive spirituality that is rooted in insecurity. This we must avoid. But it is also possible — indeed necessary — to find healthy ways of being open about the riches of grace that we have experienced.

I am still not happy with the thought that the fundamentalists put us to shame in this area. But it is also clear to me that "dour Calvinism" does not measure up to the demands of the Scriptures.

Our Faith, Other Faiths

An eighteenth century European writer predicted that there would come a time when man would no longer believe in the existence of God, but only in the existence of ghosts. Has his prophecy been fulfilled in our time? Philosophers have gone so far in their secularization that the God of the Bible is denied; they now bow before the products of their own imagination.

In Norway an "Association of Heathens" has been founded. It teaches man's sole responsibility for good and evil; there is no life after death, and it has an utopian conviction "that man alone can realize his dreams of paradise."

In secular Europe, belief in charms, spiritualism, ghosts, witchcraft, and other systems have contrived to exercise a fatal attraction even among educated people. The followers of astrology are on the increase. A modern writer, Geoffrey Grigson, estimates that today, in Britain, "about a quarter of the population . . . holds a view of the universe which can most properly be designated as magical." Cults and sects, from England to communist countries, are mushrooming.

In 1907, there were only 7 cults in Germany, totalling about 35,000 members. By 1965 the picture had changed dramatically. There were 90 different cults with a combined membership of 800,000. Until recently, the West German public and government hadn't paid too much attention to the excesses of the cults.

But they are now showing concern. Parents, who have witnessed radical personality change in their children captivated by radical cults, are joining organizations like Action Group for Spiritual and Psychic Freedom and church protest movements.

In Holland, a subcommittee of the parliamentary committee on national health was appointed to investigate the harmful activities of the cults. Reformatorisch Dagblad remarked that the ongoing deChristianization process in Holland has led to a religious vacuum. This is especially true for the younger generation, for whom traditional Christendom has little meaning. They look for security in life. Many find it in political ideologies such as Marxism; others in bizarre sects, ranging from Eastern to vague Christian origin. New, says Reformatorisch Dagblad, are the manipulative techniques and therapies used to gain members.

The practices of the eastern mystical cult of Yogi Mararishi Mahesh's Transcendental Meditation Society are appealing to many European youth, bored with life and affluence. The society claims 60,000 followers, taking courses costing from \$200 to \$5,000. The cult promises release from anxiety and offers bliss. The Maharishi said: "We do not go by what the world has been. We go by what the world should be. We are planning today for the happiness of every man on earth."

Manipulation, brainwashing and absolute obedience to the leaders are

the marks of the modern cults and sects. They alienate young people from the Christian faith, their parents and family. What has led to the success of the sects and cults? In his book, *The Changing Church in Europe*, Wayne A. Detzler gives four basic reasons. First, the sects and cults capitalize on the ignorance of nominal Christians. Many Europeans who are nominal Christians have no idea what their church teaches. Second, the representatives of the cults are well-trained for their task of winning converts. Third, members of the cults exhibit a zeal that is unknown in traditional churches. Fourth, the pseudo-

Christian name of many cults confuses the uninformed. "Who can tell," says Detzler, "that The Church of Jesus Christ of Latter Day Saints is not within the framework of Christianity? Is not the name of Jesus Christ enshrined in the church's official name?"

I have only touched upon the subject to demonstrate that the spiritual void in Europe is being filled by isms. What has the church done to fill Europe's spiritual void caused by revolution, secularism and wars? Next week we shall look at the influence of modern theology, which thoroughly weakened the message of the Church.

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LETTERS

Church members should ask for pastoral care

Dear Sir:

The other day I read the article "Accountability and the Lord's Supper" (Church Page, January 9, 1981). As I reflected on this article, I noticed something confusing. This was not just in the article but more so in the way the consistory of the York C.R.C. stated the issue. As a result of the confusion of issues the requested solution, at least to my thinking, will simply add to the confusion and dissatisfaction as well. Since other consistories might struggle with a similar problem, I take the route of "a letter to the Editor."

What the consistory of the Maranatha church needs to do is to separate the one big issue summed up under the heading: "Accountability and the Lord's Supper" into two issues. The two issues involved are really quite different from each other, and as such, require a different approach. The one issue is the supervision of the Lord's Supper, the other issue, which is quite different, is the pastoral care and ministry to the membership.

On the first issue this, in the CRC church tradition, is the responsibility of the elders. If elders have difficulty with this particular aspect of their responsibility, I can understand that, I have difficulty with this too. However, elders

compound their problem with the one, that is supervision of the Lord's Supper, by tying in a second responsibility, pastoral care and ministry.

Let me explain. A member of the church experiences a difficulty in his/her life or family which requires the help of the consistory. That member or family needs pastoral care of one sort or the other. How can he/she get the message to the church council, elders? In practice the consistory is saying: "Stay away from celebrating communion, that way we will get the message." However, again in practice that person in need of pastoral care needs to repeat his/her message, that is this kind of message, about 3 or 4 times before the elders will respond. This method means that a person struggling along with a particular conflict will need to wait for up to 12 months before there will finally be a response! Now I submit that that is a bit too much. I am questioning the method.

Now the solution proposed by the Maranatha church council, filling in communion cards by everyone, is no solution for a quicker response to a need for pastoral care. At the best, this method makes it a bit easier for church council because now each district elder only has to count the absentee slips so to speak. At the worst, I can see a

lot more confusion and actually a lot more distancing between the needs of the membership for pastoral care and those, that is the elders, providing the care.

Since elders in our churches do take their calling seriously and also give much time and love to the church, I suggest a way out of the difficulty, meaning a way towards a more effective pastoral ministry. My suggestion is to separate the one big issue, "Accountability and the Lord's Supper" (this issue also sounds and feels heavy to me), into two separate issues. The one issue is then: Supervision of communion celebration, and the other: Pastoral care and ministry. As I read the item from the Maranatha church, I find that the real difficulty the consistory experiences is with the pastoral care and ministry, not with the first. Tying the two together has not worked and will not work, unless we have "The breaking of bread" every Sunday.

My suggestion is that each church, as a regular feature of the bulletin, has a small form for anyone to fill in requesting pastoral care. The person in need of pastoral care can fill this in, anytime, tear the form off, fold it, (confidentiality is important), and deposit the slip in the offering. From there on, again preserving confidential-

ity, the request finds its way to the district elder or minister. Occasionally the minister can make members aware of this way of getting a message for help across — fast. Then in addition on each Sunday, before the celebration of communion, special emphasis to be made on the importance of requesting pastoral help through the request slips of the bulletin, if needed.

Perhaps in one way or the

other, some consistory will get some benefit from my redefining the issue and suggested ways of dealing with the same. My motivation for writing is my interest for a greater and more effective pastoral ministry to the people in our churches and to that end, help and guide our consistories in this aspect of their calling. I appreciate any feedback.

(Rev.) Peter Mantel,
Vanastra, ON

CCEF's simple arithmetic clarified

Dear Sir:

re: "Simple Arithmetic" January 2, 1981.

The very successful Canadian Christian Education Foundation (CCEF) anniversary dinner, held in Hamilton in November, marked the 5th anniversary of the CCEF. It was also the first time that both fundraising arms of the CSI, CCEF and CCEF met in Canada.

The dinner which was attended by 420 people, took in \$12,600, the Canadian Foundation netted \$7,800 out of this, while the Hamilton District Christian High School Women's Guild, who served the excellent dinner, received \$3,075. The balance was spent on promoting the dinner and the lodging and travel expenses of our speaker.

Christian fellowship, with exquisite entertainment by the Calvin College ensemble and their soloists, thus promoting Christian higher education in a positive way.

Travel and lodging expenses were taken care of by each individual, many of whom were in town for the various board meetings. I take exception to the remark "that we are getting lazy." Both foundations work hard at raising funds for Christian textbooks, and in spite of some negative remarks are quite successful.

Our priorities are funds for Christian textbooks and we employ many and varied methods to raise same. It is our prayer that God will continue to bless our efforts.

J. Hans Vander Stoep,
Treasurer CCEF

She writes letters to her children

Dear Sir:

A few C.C.'s ago, you wrote that there was going to be a new column in C.C. about writing letters. And you thought that it was not done very often anymore.

It does seem that to many people it is a chore, but I love it. I figure that I write quite regularly to about 42 relatives and friends. I have 13 brothers and sisters, my husband has 5.

I write them all on their respective birthdays, although sometimes I take the telephone if they live within calling distance which some of them do. But my uncle and three aunts, friends, some cousins in Holland and the States, my friend in Alberta etc., they all get a letter on birthdays and at Christmas and usually one or two in between, depending on circumstances.

When I want to write a letter, I make sure I have lots of time, at least one hour. I think about them a lot first, see them, as it were in their surroundings, and then go for a visit. What fun!

Letter writing is only a chore to me when I have to write so many at once, like around Christmas. And yes, I was one of those mothers who wrote notes to the children. One little note sometimes tells them a lot more than a "sermon." One son, who hated

sleeping when he was a baby and a toddler could never get enough of it when he was a teenager, especially "morning sleep." So one evening, I put this note on his pillow: "There is a close connection between getting up in the morning and getting up in the world."

Son to mother: "A king asked a holy man what he should do to be good. The holy man said to the king, that he should stay in bed until midday so that for that time, he would not do any harm." To me, the exchange of notes was fun and took away some of the tensions of that morning "ritual."

He now has a baby himself who loves to live it up at night. It would be fun if I would live long

enough to see if history indeed does repeat itself.

Later, I started writing to and receiving notes from my grandchildren. One example: "Happy 7th birthday James. Beppe hopes that you will have many, many more and will always love and serve God who made you." The answer was given to me at coffee time after church, when nobody noticed. "When I grow up I am going to be a scientist. It will be fun. I will find bones, a lot of bones. Now he's eleven and is talking about different things. But he still loves reading about excavations and fossils and stuff. Well, it was fun to write this note.

G. Wagenaar,
Stoney Creek, ON

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CHURCH PAGE

PASTORAL PONDERING

Home Missions deserves a closer look

Some time ago, I attended a "Reach the City Conference" in the Ontario Theological Seminary in Willowdale. It was impressive and inspiring at the same time. Dr. Ray Bakke from Chicago, Illinois was the main speaker. He gave us a lot of information in three speeches, dealing with a biblical theology of the City, exegesis of the City, and getting at the nitty gritties. In his first speech he zeroed in on some cities in the Bible, like Sodom, Nineveh, Babylon, Jerusalem, showing God's deep concern for urban centres, then as well as now. God sees what is going on. He knows the streets and the people living there. He knows them by name. Nobody has to hide in the anonymous crowd of the metropolitan centres, not from God. Jonah's reluctance to preach in Nineveh was compared with a Jewish rabbi instructed to go to Berlin in 1945 to preach repentance. The rabbi instead took a plane to Chicago, then to New Orleans, to disappear in South America!

Modern cities have become containers for world populations. Berlin has become in part a Turkish city, Paris is partly Algerian, and London Caribbean. Amsterdam has people from both East and West. The largest Chinese restaurant in the world is in Mexico City, the largest city in the world (15 million), with an influx of 80,000 people per month. High up in the mountains, it has half the oxygen of Toronto, three times the pollution! Karachi in India has no fuel, not enough oxygen. Djakarta in Indonesia is literally drowning in its garbage. It cannot be burnt for that will make pollution unbearable; it cannot be buried for that will pollute the water. Amsterdam is one of the dirtiest cities of Europe with its polluted canal system. Chicago, Toronto and other North American cities have their own percentage of Chinese, Mexicans, blacks, Italians, Jews, Koreans, Arabs, Iraqis, you name them. They are all there. There are more Jews in New York City alone than in all of Israel.

In view of the population explosion, the future of the huge urban centres is very bleak indeed. With reality not meeting with the rising expectations of the masses, there is bound to be an increase in turmoil and revolution.

At the same time, the West is undergoing a process of repagination, while the number of Christians in the Southern hemisphere is growing. It is estimated that by 1990 there will be more Christians in the Southern than the Northern hemisphere.

All this poses a tremendous challenge to the church today, the biggest perhaps in all of its history, as well as the most perplexing in terms of the question, how we present the Gospel to the unreached millions of the world, right on our doorsteps. God has dumped the mission fields of the world right into our laps and we don't know what to do with them! We have to develop strategies for the eighties, studying scripture as well as our immediate environment, getting to know our own turf. Above all we must learn to listen, to put our ears to the ground. We must find out where we are, who we are, the type of Christians God can use in Toronto, not to speak of the other cities of the world. We must come up with an evangelical message that cuts across cultural lines.

Often, we are like the minister who has learned Greek, Hebrew, French, Spanish, only to find out that he should have studied Polish, Punjabi, Korean and Arabic! Still, the job can be done, simply because it has to be done. For with God, even today, nothing is impossible. But the biggest change to take place might have to be in ourselves. As the saying goes: We have met the enemy, and it was us.

Rev. P. Van Egmond,
Rehoboth Chr. Ref. Church, Toronto, ON

Grimsby Sunflowers

The Sunflower girls, together with their five Guides and one Helper have been busy every Tuesday afternoon in this church. We have 35 girls, 23 of them new ones!

For our Bible lessons we have been discussing how God created the world and man in his image as the crown of all creation, how sin entered the world, and how God made a way out for sinful man.

The different groups have been on hikes which allowed them to learn about God's great outdoors. We also tried our hand at bowling. Every Tuesday afternoon there is a

delicious snack waiting for hungry girls, supplied by ladies of the church. Thank you very much, ladies; it is much appreciated.

We start together with prayer and do a lot of singing, especially the rounds, which the girls love. We are working on our songbook and getting a nice collection of songs. Transportation we have no problem with; most mothers deliver and pick up their daughters in car pools.

Mountainview Chr. Ref. Church, Grimsby, ON

Life Line is a friend holding out a hand, willing to listen, able to share problems and to feel pain out of love

for anyone who will receive it, with a readiness to help at all times of need. Why? Because we care. At Turning Point, we have Christian volunteers who care. They are trained in active listening. They are people who are responsible and can be trusted to keep confidentiality. At Turning Point we have Christian volunteers and we are praying for more Christian workers. "The harvest truly is great, but the labourers are few. Therefore, pray the Lord of the harvest, that he would send labourers into his harvest." Is the Lord perhaps calling you? Mountainview Chr. Ref. Church, Grimsby, ON

Built by God

Registration has been opened for the Seventh All Ontario Convention to be held at Wilfrid Laurier University in Waterloo the weekend of May 15-18, 1981. Our theme will be "Built by God." All you young people can contact your secretary for more details and registration forms. This promises to be an unforgettable weekend you will not want to miss.

Ontario Chr. Ref. Church bulletins

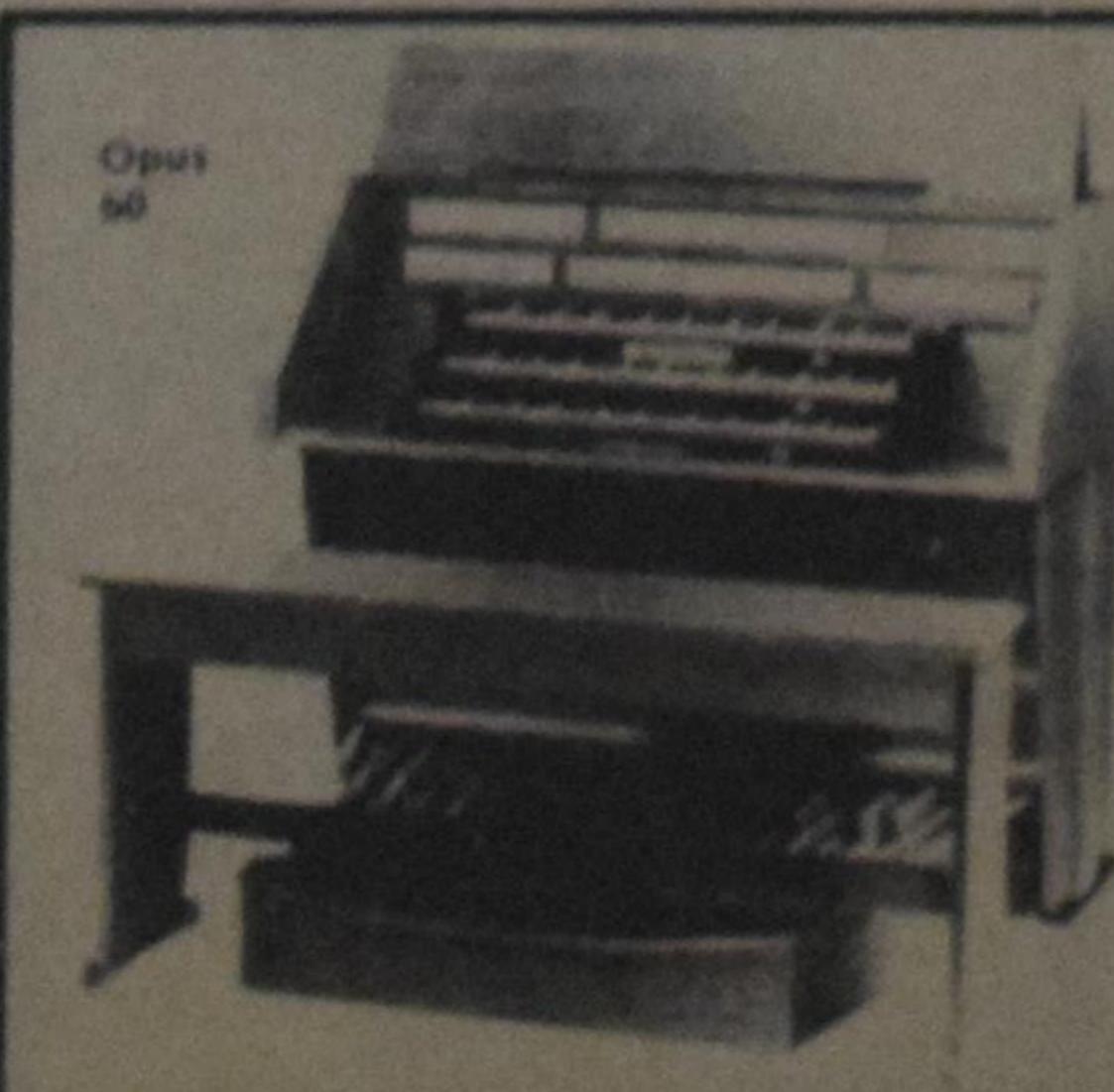
That's where the money goes

At the congregational meeting the question was asked, what we pay with denominational quotas and how much they are.

The 1981 denominational budget is 67,523 families at \$309.80 per family is a total of \$20,918,625. So our denominational quotas, the goal we aim for is over twenty million dollars. The direct missionary part of this on a per family basis is as follows: broadcast ministry: \$44,000; home missions: \$73,000; world missions: \$62,300; mission materials such as Bibles and translations: \$2.65; for a total of \$181.95 per family. Times 67,523 families in the denomination, that amounts to \$12,285,810.

So over twelve and a quarter million is for denominational mission work, or to put that otherwise, 59% of our total denominational budget (Quotas) is for direct outreach. The remainder amount of \$8,632,815 covers the cost of running Calvin College and Seminary, Board of Publications, Denominational Services, Offices, Synodical Meetings, Expenses and Pension Funds.

All this information is available in detail in the 1980



PRESS PARADE

Agenda and Acts of Synod. You may get it from your district elder.

I hope this gives some insight. We are quite a "missionary church" if we do our share of quota giving. And this does not include C.R.W.R.C. collections, local evangelism, Bible distributions, and other such additional causes.

Maranatha Chr. Ref. Church, Belleville, ON

Mention that you are praying (then make sure you do). Include a Bible verse, quote it and give reference. Address the envelope by hand (not type), and mark it air mail, postage 35¢. Don't expect an answer. Strict censorship makes correspondence difficult. Keep writing, your letters are a quiet and loving gift to your brothers and sisters. Send postcards, letters, notes. Religious greeting cards are especially cherished.

Zion Chr. Ref. Church, Oshawa, ON

YPs fund-raising

Thanks to the Young People in our congregation and Trillium League of which they are members, \$3,000 was raised to help sponsor the Chinese Radio ministry of the Back to God Hour. That means another 300,000 exposures of the gospel to the people of China — a place where no missionaries are permitted, and limited Bibles are available. Congratulations Young People. Let us know how we can help and support you in your next project.

Waterloo (ON), Chr. Ref. Church

Art class

Mr. Ed Loenen is available to teach an art class on Tuesday afternoons from 2-4 in our church, commencing Tuesday. Cost \$2.50 per hour, materials not included. No experience necessary. Please call Mrs. Numan at 872-2818.

First Chr. Ref. Church, Vancouver, BC

Bibles for Mexico

Dear Friend,
The government of Mexico recently banned the broadcast of all religious programs over Mexican airwaves. Today, the radio stations of Mexico carry only programs free from all references to Christianity!

Naturally, this comes as a great blow to those of us who have been seeking to share Christ with our neighbours to the south. And it is an even greater disappointment to the Christians in Mexico who have been working diligently to bring friends and relatives to the Lord.

But more than anything, this decision signals a very dangerous climate in Mexico. The government, which was never friendly toward Christians, seems to be growing more hostile. Time may be running out for even the distribution of Bibles in Mexico. \$2.90 sends one Bible to Mexico.

Maranatha Chr. Ref. Church, St. Catharines, ON

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A lifetime with Parkinson's strengthens faith

This year has been designated as the year of the handicapped. The purpose in naming years in this fashion, is to direct our attention to the particular needs and gifts of the handicapped. A more holistic attitude would be to relate to children, women and men, whether black, poor or suffering from an incurable disease in such a way as to ensure their dignity in the way they offer their gifts and in the way they ask for understanding.

Clarence Groot brings us a gift; the gift of optimism that is rooted deeply in his trust in and love for Jesus. The words of his letter mean so much because they come from a child of God and from one who has not been spared suffering.

The following letter from Clarence Groot was printed in the bulletin of the Trinity CRC of Edmonton, around Christmas time. For *Calvinist Contact* readers, a bit of history is provided by his brother Bill.

Clarence has Parkinson's Disease. The symptoms of this disease have been evident since childhood. In his early 20s he was still able to do a good day's work on the farm but by the time he was 30, the disease had deteriorated the functions of his nerves to such an extent that he really could not work anymore. Until his father's death, he remained at home. Since then, after some operations to alleviate some of the effects of the disease, he has lived in the Good Samaritan Home and only recently moved to the Norwood Extended Care Centre in Edmonton. He is able to walk with the help of a walker. Since his speech is severely affected, he communicates labouriously by typewriter. His letter tells the rest.

—W.B.V.

Dear All:

Receive greetings from the Norwood Extended Care Centre, Room 210! I have moved and this is the first letter from this place to all of you. Only 5 more days and it will be Christmas, (I started this letter about 10 days ago) and 2 weeks minus 2 days and it will be New Year.

At this time, let me tell you that I am a person with a very happy disposition, that I love the Lord my God with all my heart, soul, mind and strength, and also profess to be a true Christian! I want to count the rest of my life for Him, and do as He bids me do. The Lord takes care of His own! If you want to share in this care, and benefit by it, you will have to surrender and commit yourself completely, there simply is no other way. I intend doing so anew from now on, the Lord helping me. I love to confess concerning Jesus, there are not many words, but ever so meaningful. Like this: "Wonderful, wonderful Jesus, who is there like unto Thee?" He is very wonderful and I want to

live for Him more and more every day. Praise His wonderful Name! Can you, dear reader, say that from the heart too?

At this present time, there has not been any cure for my sickness, but the Lord, by His gracious providence, has given several means to avoid and make it easier to bear, by supplying the doctors with pills and other kinds of medicine. On March 9, I will be 65, by that time I hope to be quite a bit better, and hope to improve more as time goes on.

Let me convey to you the ordeal and improvement I had since last Fall. In the middle of September I went to the University Hospital in Edmonton because I was too sick to stay in the Good Samaritan any longer. I was too weak from not eating properly and became dehydrated. I must have been quite sick since I don't remember what really happened to me during this time. Brother Bill tells me that I was on intravenous for three weeks or so to build up my body fluids. They worked on my teeth a couple of times and I was on antibiotics to cure my bladder and blood infections. Eventually this cleared up and I regained my strength quite a bit.

The Hospital staff was real good to me and I got to like it there quite well. I was also getting therapies of different kinds. I had a roommate who was very helpful to me while I was there. I got to the point where I was well enough to leave the University hospital and when an opening was found I was moved to the Norwood Extended Care Centre. It was on November 20 when I came to this place. Really, I wasn't ready to leave my former place. I was satisfied there, I had a nice room and also a good roommate, who had to correct me once in a while for my misbehaviour.

I was taught to talk with an automatic talking machine. Strange to say, but in practicing to talk with such a machine, is quite something,

especially if you can't talk. I haven't been able to do so since my 2nd operation in the University Hospital in the early sixties.

At present in the Norwood, I am taking therapy every Tuesday and Thursday mornings. I like it here very much now that I am used to being here. I have put in an application for a private room but it may be some time before I receive one as somebody else has to vacate one for whatever reason that may be. I get more visitors here since it is more central and our first church choir sings and brings the gospel to the people here once a month.

I would like to close this letter repeating what has always been very dear and real to me, namely the first question and answer of Lord's Day 1 of our Heidelberg Catechism. "What is your only comfort in life and death?"

"That I, with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who with His precious blood has fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father, not a hair can fall from my head;

yea, that all things must be subservient to my salvation, wherefore by His Holy Spirit He also assures me of eternal life, and makes me heartily willing and ready, henceforth, to live unto Him."

My earnest prayer is that all those who read this letter may find the same comfort and assurance out of these words as I do.

Remember, God is good to all who put their trust in Him and keep the same.

Clarence Groot
Edmonton, AB

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BETWEEN US

by Phyllis Kroeker

Miss Kroeker is a freelance writer currently living in Paris, France.

I am not a feminist.

When I got down to thinking about myself as a singular entity, no bandwagons had come trumpeting by. I hadn't read Germaine Greer, and all my girlfriends were as busy looking for a husband as I was. We didn't discuss women's roles.

I had read and believed the Bible all my life, and it had been thoroughly and consistently interpreted for me by the religious communities in which I'd been reared. I can't remember any influence which might have begun the enlightenment which came as I grew older and began to read the Bible with my own vision.

I'd been writing poetry, and reading Shelley, Donne and Keats since age fifteen. By my twenty-first birthday, I was getting nervous about the fact that I wasn't married. It didn't look good, I thought.

At the same time, I was hanging

about with poets, and we were all determinedly seeking out and exposing artifice. Poets were my favourite people. Profound as we attempted to be, our anger was fresh and puppyish exuberance showed in every line of our work.

The mature wit of the elders, our models, flowed from our anxious pens as shallow cynicism. Perhaps my poet friends influenced me, I don't know. But I came to my own conclusions about my role in life.

It was a sort of *via negativa*. I knew what I didn't want. I didn't want to lose my identity before I'd even found it. I didn't want others to create my identity.

I saw women disappear into marriage. One day they discussed potentials, studied and planned. The next day, they surrendered all blushingly at a church altar. The potentials, studies and plans disappeared as if they'd never existed.

I felt that some women had, in a traditional pursuit of wholeness in marriage, left themselves behind. They revelled, at first, in being "Mrs." Somehow their personal wishes and dreams

translated into crying babies and soapy waters. The more determined would steal rare moments to meet for coffee and whisper guiltily about the old potentials, studies and plans, smiling as their memories fingered useless relics of another life. They were wistful.

It could never be that simple: mating is natural. Conventions and rules are necessary. But I saw that marriage as an institution did not necessarily allow for true pairing. It provided social approval of a sexual relationship. It invited a surrender of integrity: how lovely it would be to marry and lay all my worries upon a husband's shoulders.

An unpleasant thought straightened my shoulders. Did I want a husband to mold me, then? To solve my problems, provide the answers, perfect my thinking, show me the way? Was his way better? Why should I not worry through my own problems? Why should I not mold myself, monitor my growth, and emerge into personhood under my own steam? Who was better qualified?

Marriage would have to be an enrichment, not an escape. I preferred to prepare for mating as one prepares

for any challenge: through study, thought, refinement and building up inner resources.

I couldn't lay down my identity to take up someone else's. Does not a thinking man want a thinking woman? I set to work, knowing it was risky, but content in my pursuit. I would strive for wholeness, and for inner strength to make it through my own fires.

Love would come to me one day, and until then, I wouldn't be frittering away my life, filing my nails and peering cutely into the eyes of my betters.

I would be thinking.

I am not a feminist. Bandwagons are dangerous because they chug us off into the distance like sheep. I believe that Jesus wants us to think, and to respect one another. It is our responsibility to pursue wholeness as individual entities: we stand alone before God now and always.

There is comfort in standing tall and saying, "I hide behind nobody. I have something to offer, and I know what it is. I surrender with my eyes and heart open, to my needs, to yours, and to growth."

PASTORAL COUNSELING

Contentment in richness and poverty

By Rev. Ralph Heynen

We ought to learn to be content, because contentment is something that helps us in every area of life. To be content means that we don't murmur or complain. There are things that pass for contentment but they're counterfeits. If we take an indifferent attitude towards life and say: "Well, whatever happens, happens, and there's nothing I can do about it," that's not contentment! The secret of being content is not to be indifferent or cynical about life.

The apostle Paul tells us about two requirements for contentment. First, that we are able to face prosperity and be unspoiled by it, and then that we're able to face adversity and not be broken by it. Prosperity is a testing of the soul. We have anti-poverty programs today to help the poor people. We should also consider what can be done for an affluent society. I know that some people have lost their affluence; some who have lived rather well and seemed to have everything are now trying to make ends meet. But when we have enough — as most of us have had during the last 10-12 years — when everything seems to be coming our way, we seem to be content because life offers us so many different things.

We pride ourselves in great accomplishments, in our inventive genius. We talk about the fact that we've gone to the moon — and since we've done this, we should be able to do most everything else. We have so many "things" and we feel that we have them coming to us. We hear of famines and hunger in other parts of the world but we don't expect

that our children or grandchildren are going to suffer want.

There may be crop failures in India, China or Russia, but it can't happen to us! Our grain bins are filled to capacity. We spend millions each year just to store the excess of our fields. We let some land lie fallow because we have to keep down our surpluses, while other countries work every square inch of ground in order to raise enough food to eat. Yet, in the face of all our prosperity there has been an increase in crime, delinquency, suicide, divorce and immorality.

We have all these accomplishments, we have everything our hearts could desire, but somehow we haven't been able to conquer the human spirit. We haven't been able to find real contentment. The tragedy is that it also goes over into the next generation. We have more than enough, and we tend to spoil our youngsters by giving them too much. People all need TV's, radios, cars, and these things — and sometimes we give them to our children before it's good for them. When children grow up with these things surrounding them they often feel they have them coming, too. There are youngsters who feel that their parents have given them everything — every opportunity, every gadget, but they haven't given very much of themselves.

Complacency is a dangerous attitude towards life. When we're prosperous, and if we are still able to praise and acknowledge God for what we have, this is a gift of grace. We tend to be like King Nebuchadnezzar in Babylon who said: "Isn't this the great Babylon that I have built?" Yes, we can really be spoiled by our prosperity.

But some who have been prosperous aren't doing too well now. There are people in relief lines who have formerly been able to take care of themselves. Can they still say: "I am content?" You don't hear much talk of contentment when people are standing in line to get their unemployment cheques. You don't hear about contentment when people have lost their jobs. This is understandable — it's very difficult to pay a mortgage and support a family when a man is slipping financially and his bank account is dwindling. But contentment means to be unbroken by our adversity. Paul says: "I am content." He was in a prison cell in Rome, his body had been broken, he was cold, he was hungry, yet he says: "I have learned to be full; I have learned to be abase and yet I'm content." How do you learn to do this? How do you learn to be content when the going gets difficult? You don't learn it out of a book — you only learn it by experience. And it depends on how you face the difficulties that come into your life.

There are certain principles to follow in learning the sense of contentment. First, we should learn that what we have is a gift of grace. We receive the blessings of health, family, friends, money . . . from God's hand. These are undeserved favours. We can't say we have earned them. Then there's another thing: we should keep our values in proper perspective. There was once a man who hung his painting in an art gallery. It was a painting of a boat, reflected in the water. People said: "That picture is hanging upside down!" The artist said: "No, it isn't!" We see

things upside down when they are reflected in the water and this can be a picture of what life often is. Material things seem to have more value than spiritual things, which are pushed into the background. During days of prosperity there is a tendency to stress the physical and the material. Other values of life are somehow lost.

A Paul lying on a sick bed in a dark dungeon, a person in the unemployment line, as well as the person driving his Cadillac . . . must realize that life does not consist of the things we have, but of what we are. Or more so, of what we have become through the grace of God. Difficult times can also be times of great blessings. Are there really blessings when there are dark clouds in the sky? Are there really joys on the side of the street where the sun isn't shining? We can find them if we see life in its proper perspective. Paul says: "I can be content because I can do all things in Christ who strengthens me." I hope you can do that in whatever circumstances you find yourself. And I hope you will have a sense of joy.

THOUGHT FOR THE WEEK:

A favourite greeting that many people use is: Good Morning, how are you? For many people that's not the right question. Because they will tell you exactly how they feel and they will give you all the facts about their health. Saying: "How are you?" is a greeting, not a question. Take it in that way.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



97. The colorful raisin bun procession entered the royal hall. A band at the head, girls carrying long garlands of bright flowers, heralds with gay banners, more musicians, followed by soldiers and lackeys — a genuine parade. And in the middle marched Baker Bumble, the famous raisin bun baker from the little bakeshop in the Southern Kingdom.

Proudly he carried the glory of his baker's craft surrounded by four generals with drawn swords. The whole splendid ceremony was in honor of his delicious raisin buns.

Oh, smell that fragrance! Delicious!

No one in the hall knew that the fat man carrying the tray was not the famous Baker from *Baker Bumble's Bunnery* but merely a helper from the palace kitchen.

98. No one noticed. Of course not. The raisin buns smelled so good, everyone's eyes were on the fresh, gleaming golden-brown buns. They could almost taste them already. They couldn't take their eyes off them. No one looked at the strange baker.

According to the King's order, the procession circled the royal hall three times. Then the fat baker stopped in front of the long table and in front of the King. His hands shook, his knees shook, and his lips shook. What if the King asked him a question and he began to stutter?

Still shaking, he set down the tray of raisin buns. A few tumbled to the floor.



101. The golden tray was passed around. When everyone had one of the brown, crusty buns but waited for the King to take the first bite, he said, "No, no! First I'd like to see how you like them. Go ahead — eat!"

And then they all bit at the same time. And all the faces began to gleam and beam like the buns. Ah, delicious! Super-delicious! The crusty edges around the cracks in the top made them even better.

The King looked on, enjoying all the happy, delighted faces around him. "Yes, yes," he laughed, "didn't I tell you? Isn't it true? Baker Bumble is a great craftsman, a master baker. Soon I will present him with a gold necklace in honor of his great art."

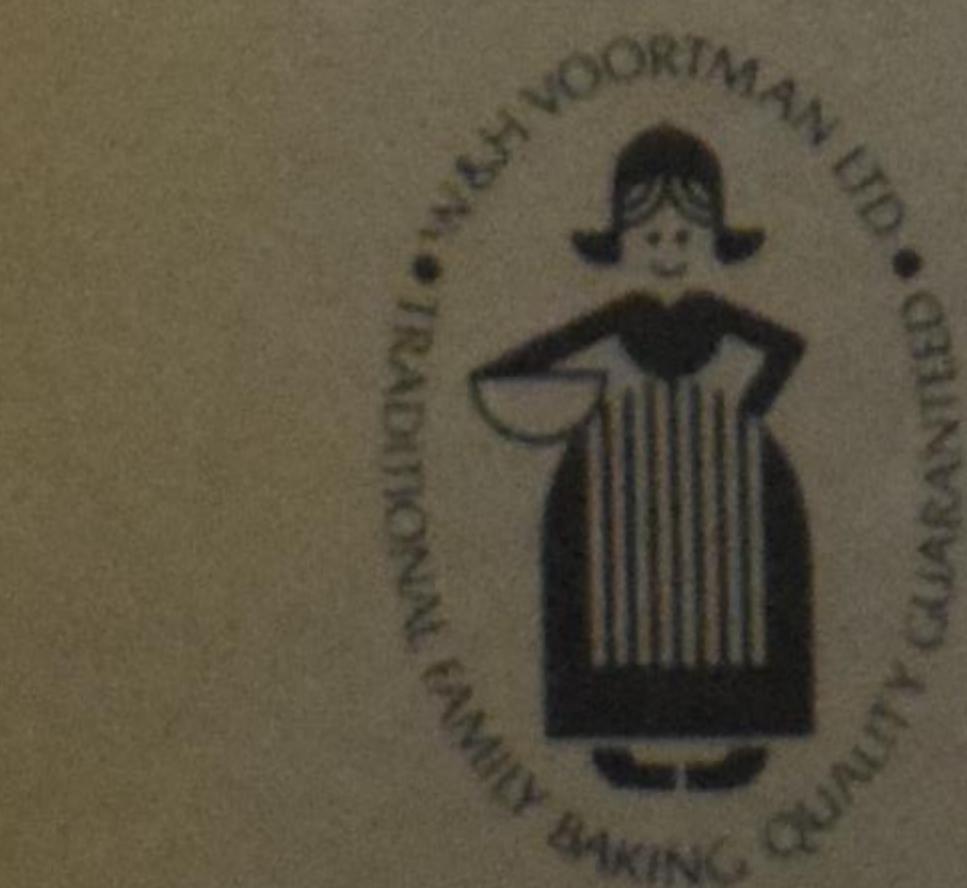
102. "But first I must taste mine."

He looked at the beautiful raisin bun, carefully turning it in both hands. It was a lovely bun without a single crack. The crust was smooth and taut. Ah, it would burst in his mouth.

The King opened his mouth wide. Slowly, regally he lifted it to his lips. The golden light from the candles glinted on the smooth crust. All the onlookers were glad to see the King so enjoying himself. They all opened their mouths along with him. The King closed his eyes and bit down . . .

Blam! Sssst!

Oh, horrors!



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99. The buns were right under the King's nose and the delicious fragrance made his mouth water. On the top he saw the beautiful big one, bursting with flavor. That big one was meant for him, of course.

He didn't even notice that a few of the buns rolled under the table because the baker's hands shook so. Nor did he notice that the fat baker quickly darted back behind the generals and hid behind the heralds and lackeys.

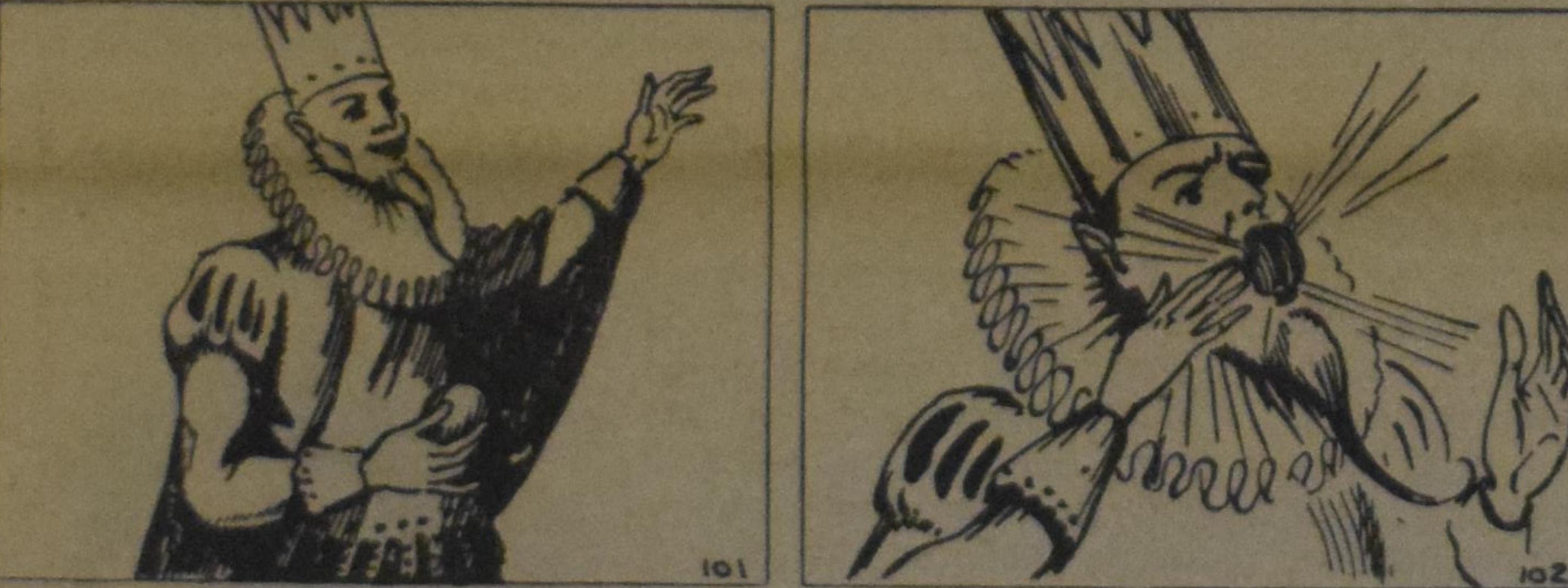
All he saw was that beautiful, golden-brown bun on top.

Once more the King remembered that other beautiful bun with a pine cone inside it. But this time it was a genuine treat. He could already feel the flavor bursting on his tongue.

100. The King slowly rose.

Everyone else rose too. A deep stillness filled the huge hall. The delicious fragrance of the raisin buns seemed to grow more delicious still.

The King picked up the big bun, his raisin bun. It was perfect — the biggest, brownest, shiniest one. The crust was taut and smooth as if ready to burst with sweetness and flavor. Lovely! The King held up the beautiful bun. "Eat up, everyone," said the King. "I know how delicious they are. Go ahead; I'll wait. I guarantee you've never tasted anything so delicious. Eat up, eat up! In honor of the greatest raisin bun baker in the world — Baker Bumble."



103. Badly frightened by the explosion in his mouth, the King staggered back, fell into the royal chair, and then tumbled over backwards, chair and all.

Blam! At the same moment another explosion sounded elsewhere in the hall. Blam! And another. Two noblemen who had secretly taken two buns from the tray had also ended up with perfectly round buns without a crack in the top. When they bit into them . . . blam!

The hall burst into an uproar. Five, six courtiers rushed forward to help the poor King. Ladies screamed and cried for help. Officers and soldiers drew their swords.

104. What strange, mysterious witchcraft had so rudely interrupted the raisin bun feast?

Who had done it? What had happened? How could such a beautiful bun explode? The pieces had burst all over the hall. Who was responsible for this? Who had so wickedly offended the great, powerful King of the North and his noble lords and ladies?

The fat kitchen helper didn't understand what had happened either, but he did understand that his life was in danger here. Everyone was looking at him. He tried to make a dash for the door.

"Stop, you!" shouted an old general and he held the point of his sword at the poor man's throat. "Don't move, villain!"

News

by Ben Vandezande

Newsight

Oh, Freedom!

Oh freedom, Oh freedom,
And before I'll be a slave
I'll be buried in my grave
And go home to my Lord to be free

These words of a folk tune, having its roots in the slave's push for freedom, sum up one side of the Gospel's meaning of freedom. Simp', put, no institution or person may have total control over my life. The slave, cut off from family, friends, and a means to use his talents to earn a living, affirmed this freedom that all men have in Christ. To take it a step further, the scriptures in the Old and especially the New Testaments require that all people have that room to live.

This freedom from control pushes us to call for the unborn child's freedom to live. It also urges us to speak on behalf of those who are hungry or who suffer oppression and persecution at the hand of left- or right-wing rulers. In our time, this freedom from control is basic to a Christian witness.

Today this call to freedom has been twisted to defend actions such as: 1) revolutionaries proclaiming freedom movements to reject all forms of authority; or 2) businesses claiming freedom from any government interference in how they conduct their business. In a nutshell, this attitude says, "The less I have to be concerned about others, the more freedom I have."

However, the Gospel calls for something quite different. When Paul calls us to stand fast in liberty (Galatians 5:1), he is pointing to our being free from slavery of the letter of the law and at the same time from the slavery of our own desires. Simply put, God's law gives content to this freedom.

The highest goal of a political program, can never be to give people the most room to do what they feel like doing. Rather, people should be able to live within God's law and in service to the neighbour.

To take an example from business, if companies are in such a powerful position that they can set excessively high prices, the government is not taking away freedom by passing laws that reduce the power of such companies. Instead of restricting freedom it is restricting the misuse of freedom.

Or in the case of the revolutionary, freedom has become an excuse for doing evil. Romans 13 was written in part for those who rejected all authority and brought resistance to the point of revolution.

There is no freedom in either of those cases, because they deny any norms for responsibility beyond those set by themselves.

"You said it"

When asked whether the Canadian government would uphold the United States' position of lending support to the present Salvadorian government in light of its poor record on human rights, MacGuigan replied: "Our position in this matter is the same as the American position. We've seen the present government as a centralist government, being attacked from the left and the right, and we feel it deserves support."

Ploughshares Monitor, December, 1980

Organizations working for causes which the Moral Majority support have been labouring for many years — pro-life, anti-communist, and anti-big government groups, for example. The Moral Majority had the influence it did in the recent elections because it did not start from scratch three years ago.

The Association for Public Justice (APJ), does not believe that the norm for government can be found in a general morality of the majority. It wants to strengthen a clear public understanding of government's proper task rather than display the inconsistency of grumbling about government being too big and overbearing, on the one hand, while calling on the government to do all kinds of things to make the country moral again, on the other hand.

In the second place, the Moral Majority had an influence on the elections because it focused its attention almost exclusively on the elections. It picked up a few issues that could be defined by an either/or, yes/no stance in the election. It spent little time trying to assess the issues and the candidates within a broad, public framework. It showed little evidence of probing beneath the surface to see if the issues should even be defined as they were.

Finally, the Moral Majority was far too negative this past year. What it stood "against" was more evident than what it stood "for." To show how government ought to strengthen America's real defenses, or promote good education, or support the family, requires careful policy clarification on the basis of a principled conception of government. In the absence of such offerings, it is easy to condemn certain practices and villains for the evil that surrounds us. But shooting "bad guys" will not necessarily produce "good guys."

— Edited remarks from the APJ Report

Ontario Tories take note of educational equality

#17 Should independent and separate school costs be paid for out of public funds?

Yes _____ No _____

When the Progressive Conservative party in Ontario starts asking this question without automatically assuming a "no" answer, it is obvious that something is changing.

This was, in fact, one of 21 questions sent out from Group Communications on behalf of the Conservative Party caucus. Early in January, they conducted a poll to test the political wind with regard to positions the Conservatives are taking on a wide range of issues. What makes Question 17 even more significant is the recent election call. The Conservatives are ranking this as one of several key issues for voter response.

The constitution dominates the poll with one-third of the questions allotted to the government's stand on the constitution.

Questions on the economy attempt to focus blame for the present unemployment. Interestingly, the question about the best way to cut inflation offers only the simplistic choice of increasing taxes or reducing services. There is no question about who should pay tax increases or how the tax burden could be shifted. The next question asks, "If the Ontario Government were to reduce services, in order to reduce its spending which one or ones should it reduce first?" It appears the government has picked its anti-inflation policy.

The energy questions ask for

a confirmation of the province's position against raising prices (at least for now) and its conservation approach.

As you can see, this list is similar to front page articles these days. Then, right in the list of expected questions are four questions about education. Perhaps the government senses it is vulnerable here. Since it is the one area where the Liberals have scored points over the past years.

The education questions focus on the quality of education, availability of day care centres, and then question 17: "Should independent and separate school costs be paid for out of public funds?"

There are several things worth noting about question 17. First, this issue ranks with the others as worth asking. Ten years ago, Mr. Davis slammed the door on the issue of extending separate school support. Now the issue appears to be resurfacing on the agenda of an election platform.

Second, it is encouraging to see the issue of extending aid to separate schools linked to the cause of independent schools. That means it is being considered not only in the context of the Catholic schools' rights grounded in the BNA Act, but in a broader context.

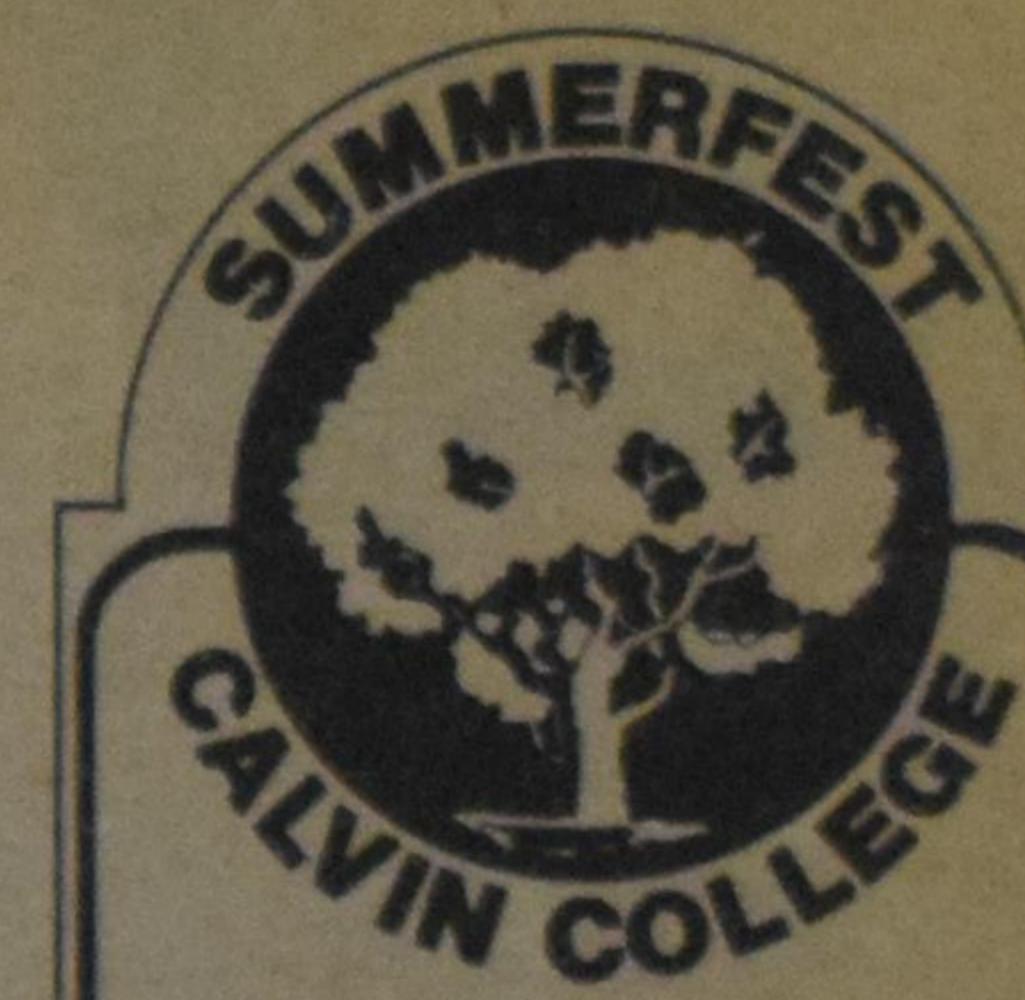
Thirdly, it is refreshing to see that schools not receiving government money are called "independent" and not "private." Perhaps the argument that our Christian schools are as public as any other is beginning to sink in.

For one poll to raise this issue may mean very little. It

may mean the party is only taking a spot check on whether its opposition to public support is still popular. I don't expect the Conservatives to announce full funding during this election! However, the declarations from the other parties that they are open to considering some form of funding have caused nervous twitches with the Conservatives.

Our schools and parent bodies (OACS, OAAIS) should become actively involved in firmly pressing the point home to the candidates in this election. We can see to it that this issue gets full discussion in each of our ridings. It's on the agenda, let's not miss this opportunity to press the points of justice we have been making for so long.

In this article, I isolated question 17 for detailed discussion. It is a crucial issue that must be brought before the Ontario voters. However, it is not the only one. As we make our views known on an issue that affects us so deeply, let us also make it very clear that the principles of justice we want to establish in education, must affect all issues of public discussion. Let us continue to demonstrate our concern not only for our schools but also for the general well-being of the province.



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Terry Fox, Canadian of the Year and proclaimed a hero by Maclean's is a person whose personal faith deepened after his second bout with cancer. Recent news reports indicate the cancer may be spreading.

Yet, his courageous "hop-run" inspired many and raised over \$20 million for cancer research. Cancer is cutting a devastating path as statistics suggest that every fifteen minutes, one person in Canada dies of cancer. One out of four will be stricken by it.

The startling fact is that many of the causes of cancer appear to lie in the environment. Yet little has been done to prevent such cancer. Despite the fact that for decades, asbestos has been linked to cancer, the federal

government still has not fixed what it considers to be a safe exposure level.

Our air, our food, our water, in short our total environment must be safeguarded against such destruction. Perhaps the government should show as much courage in prevention as Terry Fox did in raising money for a cure. Government's duty is not only to pick up the wounded by funding research. Its first task is to protect its citizens, not to help cure them after they have the disease.

For that to happen, our government should consider tax breaks to companies that work more cleanly. This assumes that firm standards must be set to call business and individuals back to their responsibility.



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Westerners seek faith-healing in the Philippines

by Rev. Johan D. Tangelder
C.C. columnist

Recently I received a number of phone calls asking for information about faith-healing in the Philippines. Who are these faith-healers? How genuine are their powers of healing? May Christians seek healing from these people?

To answer these questions I must first give a brief sketch of Asian medical practices before I can describe the popular methods of healing in the Philippines. What takes place in that country must be viewed from the broader perspective, as a part of the whole.

In Asia there are few health services of the Western variety available for the majority of the people, but the services of a "doctor" versed in native medical lore and trained in the traditional Asian manner can be obtained without too much trouble. The average Asian doesn't visit a doctor's office. He must be very sick before he goes to the expense of calling a doctor — either a Westerner or Asian.

Doctors and medicine cost money and the ordinary Asian doesn't have money on hand for such an expense. Medical treatment may mean that somebody goes hungry and that a whole family may have to eat less for a year for the sake of one ailing person. A doctor is often considered as a last resort.

The tolerance level for pain is very high. I recall an elderly Filipino who came to our home seeking medical care. She was very ill. Yet she didn't complain. She appeared stoic. We brought her to the hospital, where she died only a few days after admittance. We have seen many people with ugly sores walking down the street. The deformed, maimed and blind people are seen wherever one travels.

Large cities in the Philippines like Manila and Cebu have up-to-date medical services, but the vast rural areas in the provinces suffer from an acute lack of modern medical services. Because the medical needs are so enormous and treatment so expensive, the ancient medical practices, whether in the Philippines or elsewhere, are still popular.

In Sri Lanka, for example, magical medical men are doing brisk business. These people call themselves "occult practitioners." The ministry of Cultural Affairs gives financial assistance to the legitimate practitioners of the magical arts. "Any such person," explains ministry secretary Nalin Ratnayake, "must have his application authenticated by the MP for his area." This is all it takes to be in business.

These occult practitioners use a wide variety of methods. The most spectacular is the Yak Netum, or devil dancing, to appease the evil spirits,

believed to bring various forms of illness. The proponents of the magical method maintain that their art is an arm of Ayurveda, the ancient South Asian medical discipline related to yoga and which relies heavily on herbal cures. D.G. Gabo Singho, president of the Sri Lanka Occult Practitioners Association, takes his work seriously. He comments: "Of course there are the charlatans who practise it for money. But any true Kattadiya (occult practitioner) is generally carrying on an important family tradition. Money is not important. Many have gained a wealth of knowledge from old (palm leaf) books preserved through the generations."

In the Philippines, there are basically three types of traditional healers: the Albularyo (herb doctors), the Baylan (mediums) and the Espiritista (spiritualists).

ALBULARYO

A herb doctor lives in a village and has an occupation. He may be a farmer, a plow maker or a carpenter. He is well sought after. He will not perform surgery. He will accompany his patient all the way to the hospital. But even there his task is not always finished. When the relatives of the patient feel that the hospital treatment is not adequate, they may still resort to the herb doctor. One such "doctor" said: "At times the parents or relatives still call me in. I remember several instances where I would be smuggled into the hospital, posing as a visitor. When the doctors and nurses are out of the room, I treat the patient, using herbs and oraciones (prayers)."

The manner of treatment seems strange to the Westerner. If the herb doctor attributes a relatively mild case of fever in a child to the spirits, he may try to drive them away through the offering of prayers and food.

Dr. Juan M. Flavier, president of the International Institute of Rural Reconstruction in the Philippines, interviewed some herb doctors. He asked one: "What types of illness do you feel doctors don't know about? The herb doctor replied: "Those of the spirit and those that are unseen, as for example, the sickness of the soil." The "sickness of the soil" refers to being struck down with illness brought on by the spirits living in the ground. The disease may take various forms.

The herb doctor commented to Dr. Flavier: "No one can deny the existence of such spirits but doctors continue to deny them as causes of some diseases. That is why there are illnesses doctors cannot cure. Those cases eventually end with albularyos."

Appeal is made to the faith of the patient. Dr. Flavier inquired of a herb doctor about the many methods of treatment

used. He answered: "Five; prayer, spitting, rubbing, plastering and murmuring." "Can you explain each so I can understand?" asked Flavier. He replied that prayer is nothing more than the use of prayers to invoke some saint or God. Spitting is associated with chewing and spitting on the object for cure. For example, in circumcision, tobacco mixed with guava leaves is chewed. Then the mixture is spat on the newly cut foreskin.

Rubbing may include a little massage with the use of an ointment or a liniment. Kerosene is used to rub the joints that are painful or aching. Plastering means that the herbs are pounded in the mortar and applied with a piece of cloth. Murring means a special secret phrase with specific wonders of certain ailments. This is not directed to God or a saint. The words themselves are responsible for the results. They can also be used to ward off evil.

As modern medical practices are beyond the reach for a vast percentage of Filipinos who live in rural areas, the herb doctor will continue to function for years to come.

THE BAYLAN

So-called mediumistic healing, in one form or another, is found in many countries one visits. In the Philippines, mediums are believed to possess extraordinary powers to cure sickness, to exorcise evil spirits from the ricefields, or out of the human body, and to intercede with good spirits for the petitions of the people. The mediums claim to have special knowledge of the environmental spirits. They perform all important rituals, chant prayers for the community when the barrio faces a crisis.

How do mediums function? F. Landa Jocano, a Filipino scholar, witnessed numerous mediumistic experiences in a small, rural community in central Panay. In this community, sickness and malignant disease are first referred to the medium before they are brought to the attention of medical practitioners. To insult or harm a medium is to endanger one's life. To imitate his work is equally harmful.

Jocano relates the story of a Filipino and one of her friends from the city who went to witness the performance of the sagdahan ceremony. This is a ritual done for the spirits of the river, when a man is seriously ill. When the woman and her friend came home after the ceremony, they re-enacted, out of fun, the dances and the prayers of the baylan. They beat tin-cans and called upon the spirits to come down. The following morning the Filipino lady lost her mind. Witnesses recall how she danced and chanted that sunny morning.

Continued on page 10

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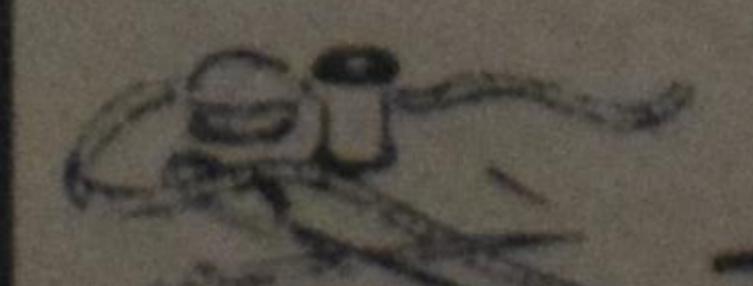
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Philippine faith healing

Continued from page 9

No medium in the area would treat her. They knew that the spirits were angered and "whoever treated the girl would suffer her fate." The lady died two weeks later.

The Roman Catholic Church as it functions in so many places in the Philippines is folk-catholicism. The official practices of the Roman Church have been modified to suit local situations. For many Filipinos, the priests and the mediums have the same functions. The mediums believe that rites of the priests are more effective than their own as they "contain" more powerful magic. "That is why," says Jocano, "the baylan often supplements his own prayers with Latin prayers; and takes his ritual paraphernalia-holy water, the cross, pieces of wood from the santo entero (Sp. Santa Entierro, or Christ in the Sepulchre), incense, and others from the church."

ESPIRITISTA

Plane loads of ailing Western tourists have made their way to Baguio City to seek healing from a "faith healer." Baguio City, a beautiful resort centre north of Manila is frequented by rich Filipinos and Westerners during the hot dry season. It is well-known for its faith-healers. At least four faith-healers practice there. Some ten others operate in nearby Pangasinan province.

These healers are called spiritualist, psychic or astral surgeons who claim to cut incisions with their fingers and perform other miracles of parascience. Dr. Kurt Koch tells of a cure by such a healer. He writes: "One woman, who was known through X-rays to be suffering from gall stones,

visited this astral surgeon. Subsequently new X-rays showed that the stones had disappeared. It was a case of some sort of spiritualistic apport, an apport being the appearance or disappearance of an object within a closed space. It may perhaps also have been an example of dematerialization, where substance just disintegrates and dissolves into nothing."

What happens when a "faith-healer" gets sick? When Antonio ("Dr. Tony") Agpaoa, Baguio's most widely known faith-healer, got sick, he entered the Sacred Heart Hospital for surgery. He underwent an appendectomy, and was later treated for pneumonia, which he suffered for two days after the operation. Agpaoa claims to have healed thousands of patients from the Philippines and abroad. He also runs a multi-million peso healing centre. Why didn't anyone know of Agpaoa's surgery? He was admitted under a different name. When he was asked by his surgeon why he had gone to the hospital to be treated, Agpaoa replied: "You know, Doc., Physicians can't heal themselves."

Agpaoa's case received prominent news coverage through Manila's dailies. Yet the plane loads of ailing tourists still keep on coming.

Why do so many Westerners go to Asia for healing? I believe that we live in a day where people still sacrifice everything to have their existence here on earth continued. This is the triumph of secularism! Can a Christian even entertain the thought of seeking treatment for an ailment from a Filipino espiritista? My answer is "No."

ANGEL OF LIGHT

In our days of spiritual turmoil we shouldn't forget the warning of the apostle Paul: "Satan himself masquerades as an angel of light" (2 Cor. 11:14). The evil can come in very appealing forms. Mediumistic or spiritualistic healings have nothing to do with the gifts and the fruit of the Spirit. Western man must remember that the average Asian doesn't make a distinction between the sacred and the secular. So healing comes, therefore, also in the

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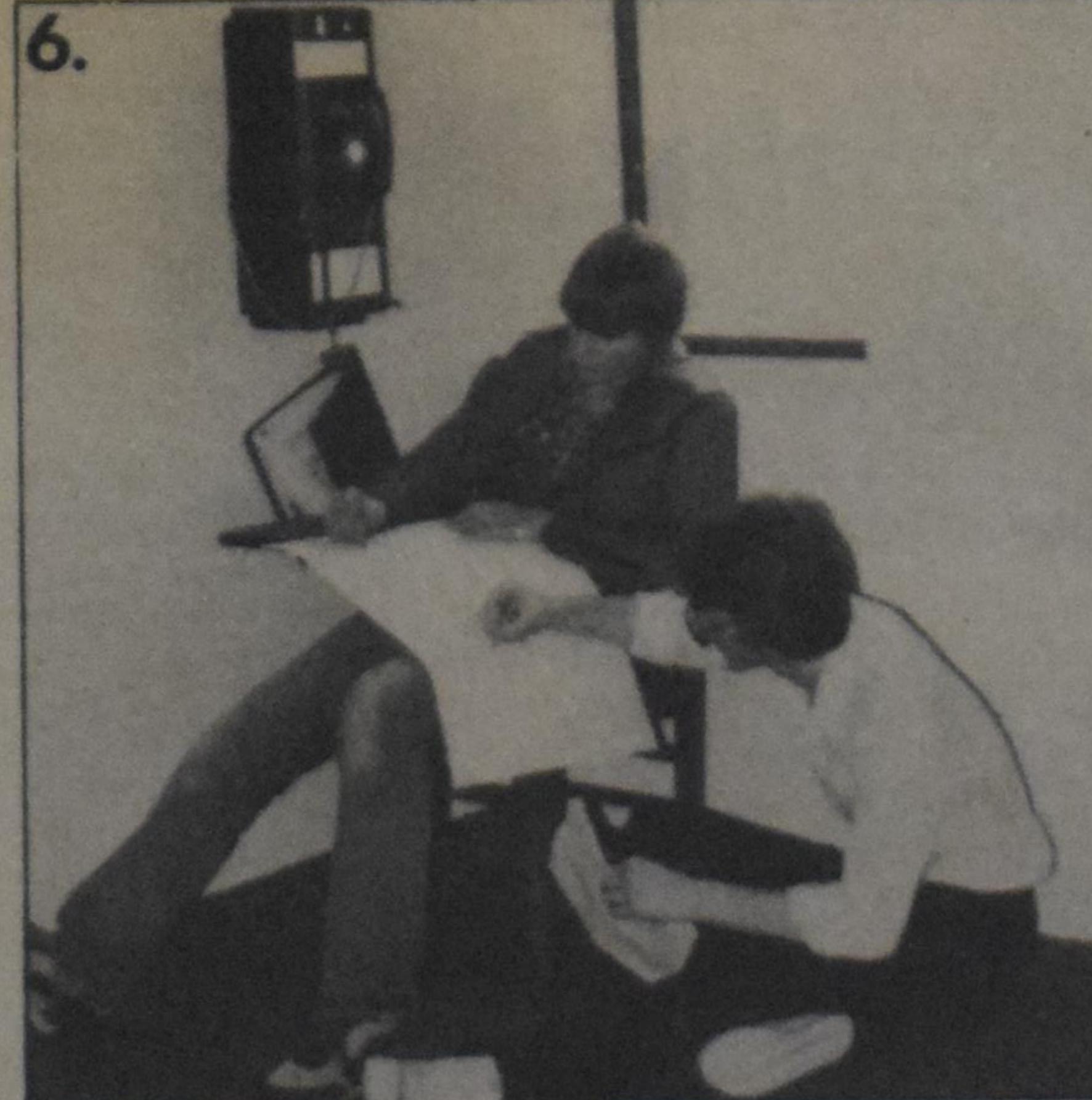
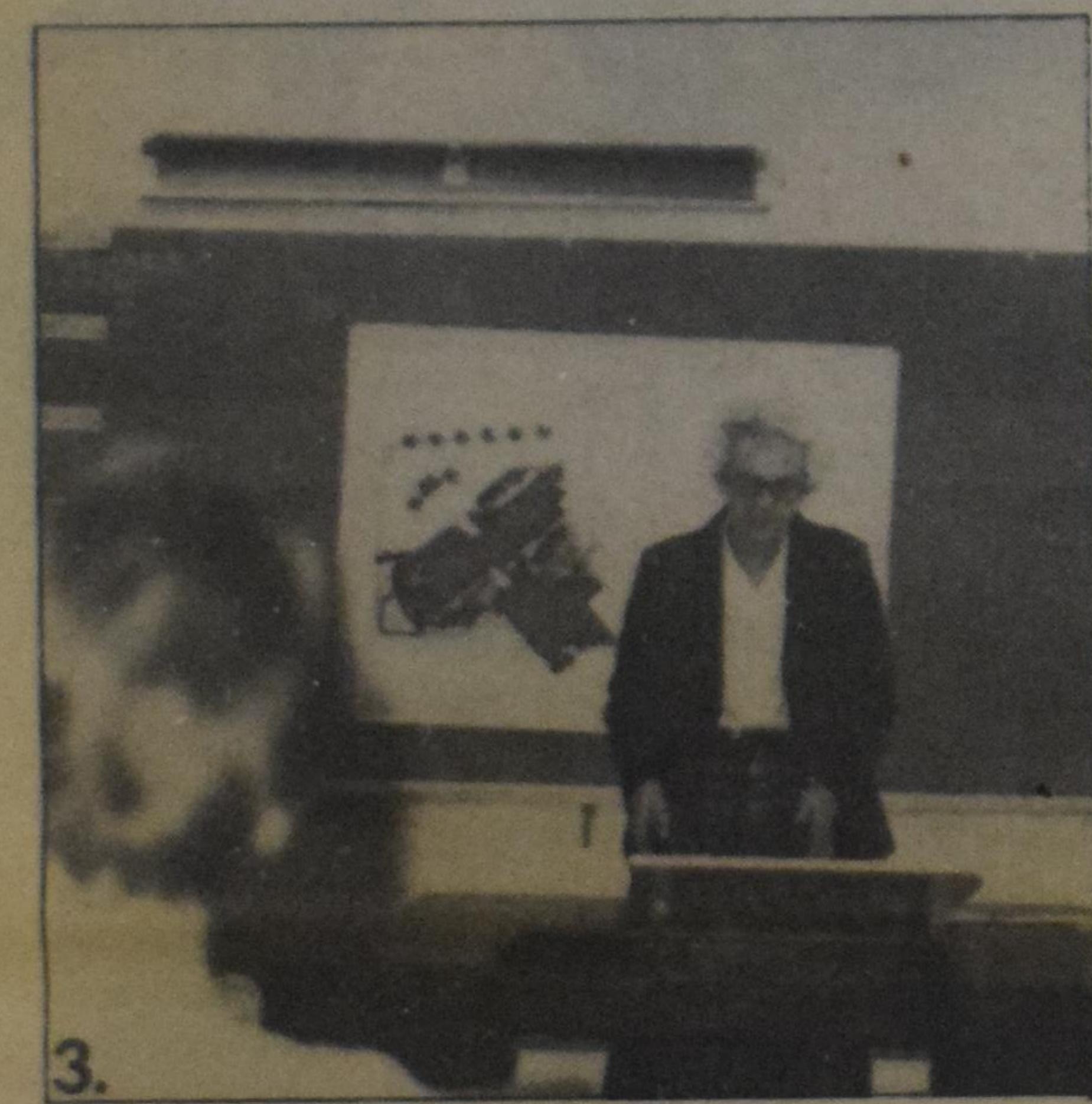
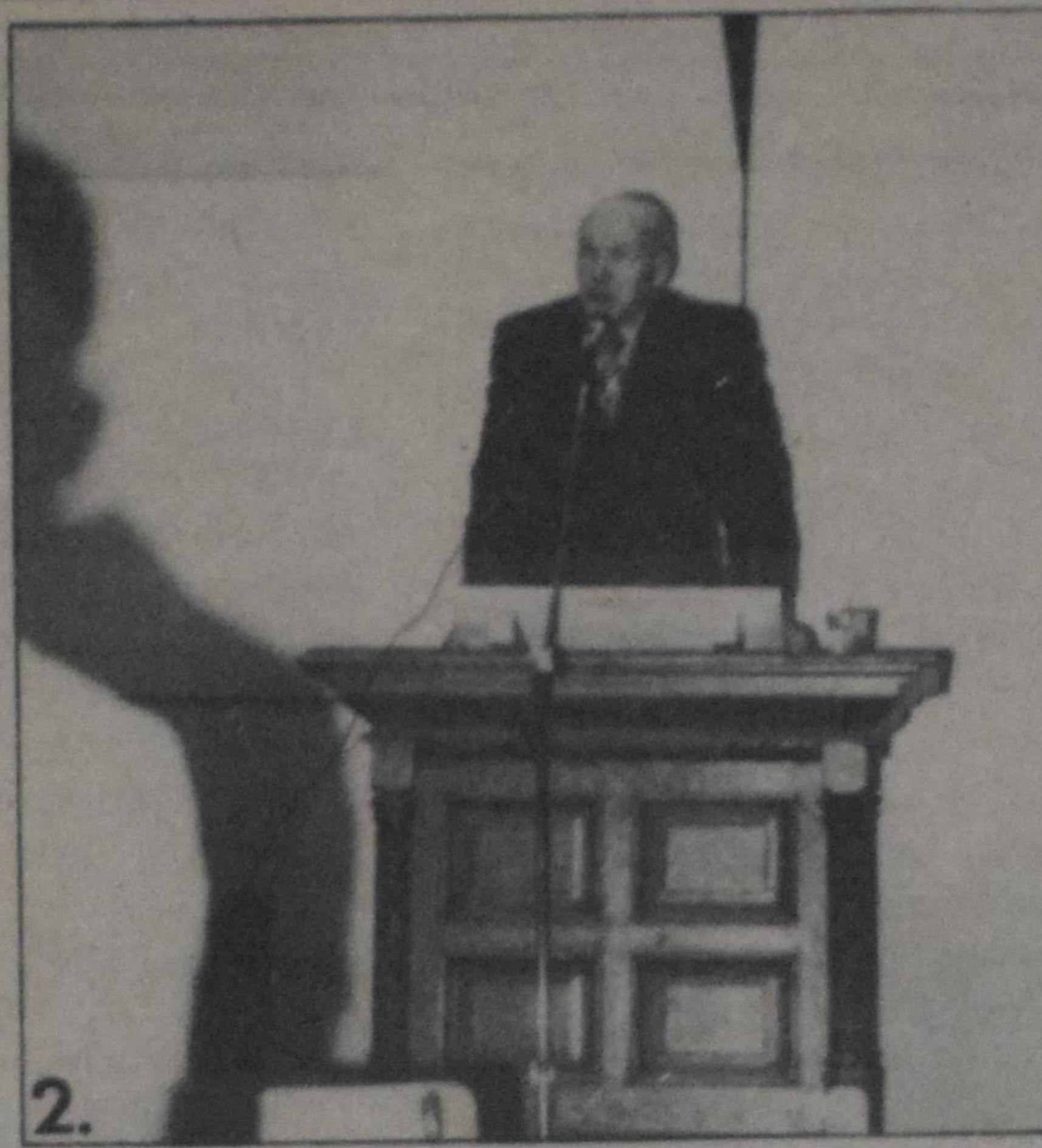
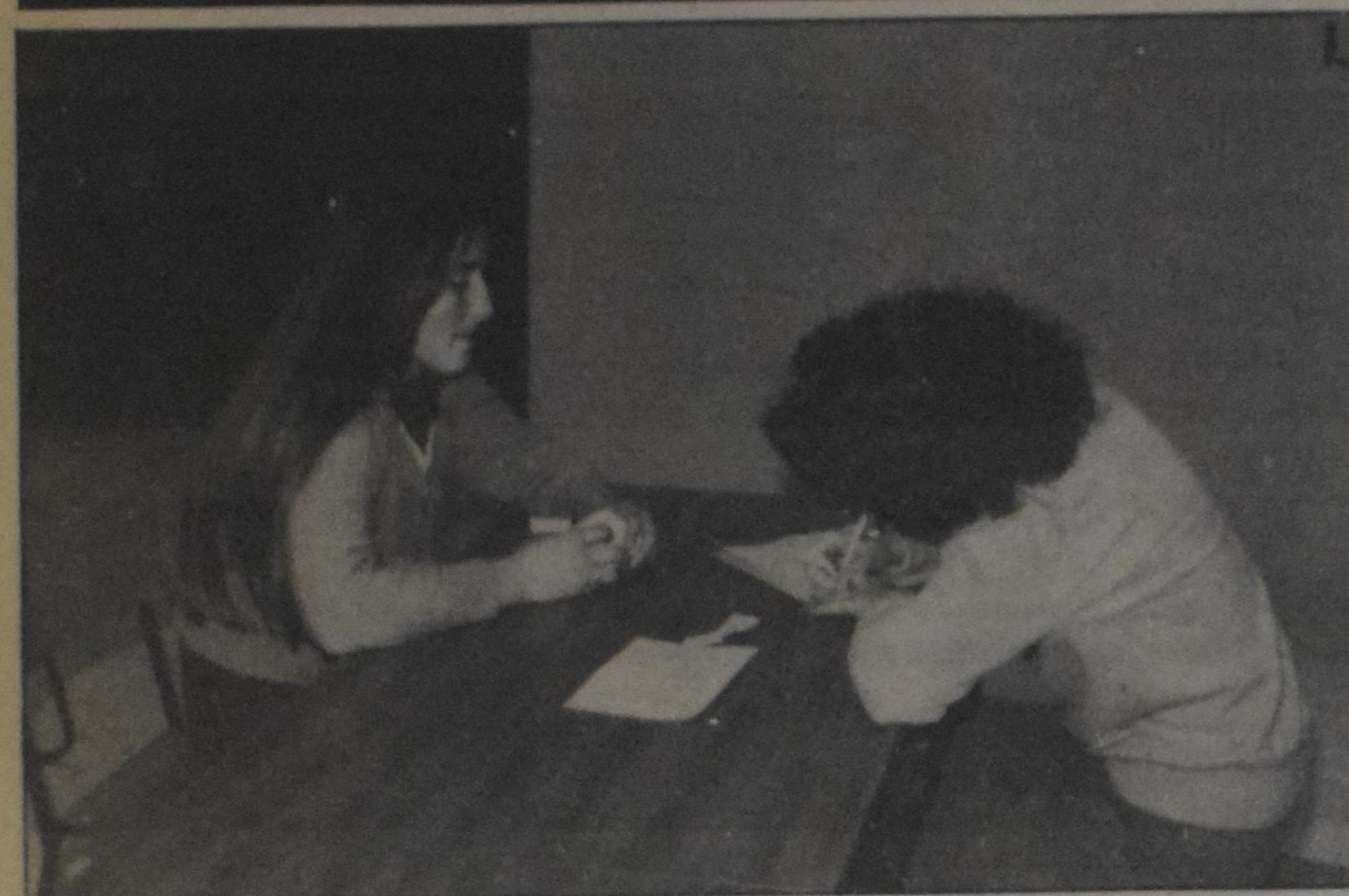
guise of religion. The Christian's sense of discernment should be in fine tune with Scripture. The Bible clearly states that both God and the devil can heal. Spiritualistic healing is seen as the cult of the devil. Demonic signs and wonders are mentioned in Matt. 24:24; Mark 13:22; Thess. 2:9; and Rev. 16:14.

A Filipino Christian, Edilberto V. Banzuelo writes in his article, "Contemporary Occultism: Games Satan Plays," about a young Filipino, who has returned with her mother from the U.S. They had gone back to the Philippines to have her treated by one of the Philippines' world-famous faith-healers. Banzuelo states that this 13-year-old girl had already been examined and treated by specialists in the U.S., including the medical experts at the Walter Reed Hospital. In all this, she was pronounced normal and subsequently released. But, anybody who saw her knew that she was physically ill. From the waist down, everything looked normal and so were her blood pressure, pulse, etc. Upward from the waist, she was literally skin and bones but with bulging stomach. Some things about her were irreconcilable. She had not been eating a regular diet for months, but she was strong. With regard to her looks, her blood pressure and pulse could not have been normal. The girl could remember almost anything of the past, except religious truth. When I asked her if she knew Jesus Christ, says Banzuelo, she said no and added that she did not like to talk to us. Because she was under treatment of a "quack doctor," there was no freedom to minister to her that night of the visit. But prayer was offered before her departure. The parents had attributed the unexplainable condition of their daughter to black magic. The girl died before another visit could be made, barely three days after she was last seen by Banzuelo.

My intention in this article is not to open a whole debate on faith-healing. My desire is to share with the readers what I have gleaned from my reading and experiences in the Philippines as a missionary-teacher. The Philippines is a needy but also a very receptive mission field. The churches are growing by leaps and bounds. Hundreds of missionaries and national workers are witnessing many conversions and transformation of lives. Once a Filipino has come to Christ, he will shun the mediums and the espiritistas.

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Old Age has a human face



by Harry A. de Vries
C.C. Staff

Students at Durham Christian High School in Bowmanville, ON, now have a different view of the elderly, and of old age and dying. They can't help but have a new impression. For the week of January 26-30, regular classes were cancelled and students and staff spent the week in an in-depth study of the subject by listening to lectures, through group discussions, and by means of first-hand contact with the subject. Class was not cancelled entirely. Education took place in a different way, perhaps in a more meaningful way.

It had already been the wish of the staff a few years ago to provide students with

alternative means of study that would involve them in an in-depth study involving the community and thereby indicate to the students one aspect of Christian discipleship. As a result of staff brainstorming sessions, the first week-long study took place last year on eating. Various aspects of Western eating habits were discussed in view of foods and eating habits in other parts of the world. One of the workshop leaders during that week was Eileen van Beilen, then the student fellow on the Calvin College Centre for Christian Scholarship committee on stewardship.

Although the first special education week did not pass without any hitches, general consensus in the community

lead to another week-long study this year.

This year's topic was chosen for several reasons. With the growing number of elderly, those who are presently high school students, will soon have to deal with new problems of increased taxes for old-age pensions, old-age homes and other related cost. Many of the students have Dutch-speaking grandparents with whom communication is sometimes difficult and the week's study was designed to foster their relationships. But a very important ingredient was Christian discipleship, the Christian responsibility in all of this. Students were meant to see that the young should serve the old but also that the old have a responsibility to today's youth. The image of

Pictures: 1, 4, 6: students working in small groups; 2: Dr. Bob Laird; 3: Miss D. Ten Haaf; 5: Mrs. Pel and Mr. John De Bree. Photos: Annette Alkema, Durham High student.

Christ washing his disciple's feet adequately sums up this aspect of the week of special education.

The mechanics of a venture such as this take more than a little planning on the part of the staff, especially since not all students have school as a primary interest. The student body was divided into ten groups of fifteen students each, under the supervision of a teacher. They attended lectures by noted speakers such as octogenarian Sister St. Michael of the Canadian Institute of Religion and Gerontology, and Mr. Doug Rapelje,

chairman of the Advisory Council on Aging for Ontario. They went on field trips to local institutions and had to write reports. And on Friday of that week, they summed up their learning experiences with skits, plays and poetry in the school gym. The teachers in charge marked each student on attendance, involvement and written work. The final mark is to count for 10 percent of the mark given in each of the student's subjects this term.

One of the memorable presentations was given by Mr. Jim Rehill, a physical education teacher in Stouffville, who initiated a program which brings students and the community elderly into daily contact. Students of his school perform odd jobs for the elderly during noon hours and after school, but they also organize special events such as dinners and variety evenings for them.

As a result of this study of old age, death, and dying, the Durham staff has committed itself to programs which will reach out to the elderly in the Bowmanville area. This year's lectures were attended by many people outside the school community. All the local newspapers covered the events fully. Some carried feature articles about the special education week, well before the events took place, so that the school's intentions to present itself as a serving community were successful.

Students were impressed during the week, too. Visits to the Whitby Psychiatric Hospital, the Cottage Hospital in Uxbridge, the Sunrise Home in Bowmanville, and the community nursing home in Port Perry brought home the educational lectures and presentations. Owen Damstra played crokinole with an elderly man in the Psychiatric Hospital, apprehensively at first. But when it was time to leave for home, he didn't really want to go. Another student became deeply involved in checkers with old George, in an old age home. Others were amazed on their shopping trips with some of the older folk. On visits to funeral homes, yet others were impressed by the economics involved in dying. Some checked out the cemetery for patterns in time of deaths, their causes, and the names of the deceased.

No decision has yet been taken on the topic for next year's week of study. First a closer evaluation has to be taken of this year's educational event. Last year's examination of eating habits caused some students to make definite suggestions at home about eating habits and cooking and the effect of this year's study will no doubt leave its ripples felt beyond the school walls as well. How could another educational interim not be on next year's schedule?

National Energy Board — A decision between colonization and conservation

by Wilma
Binnema-Vander Schaaf
C.C. staff

Edmonton — The National Energy Board held hearings beginning October 7, in Edmonton to consider an application to construct a twelve inch, \$360 million oil pipeline from Norman Wells (near the Arctic Circle), through the Mackenzie Valley to Zama, Alberta (500 miles).

The proponents, Esso Resources (wholly owned by Imperial Oil) and Interprovincial Pipelines (in which Imperial Oil is the largest shareholder), indicated that, in addition to the pipeline, the Norman Wells oilfield would also be expanded. Involved in the scheme is the federal government through the Department of Indian Affairs and Northern Development, with one-third ownership of the oilfield.

Although a similar application had been considered only three years before (1977) and a thorough inquiry was conducted by Justice Thomas Berger resulting in the recommendation of a ten year moratorium on northern development until native land rights had been settled and adequate

environmental legislation was in place, the process is now being repeated while delicate negotiations between the federal government and the Dene are far from completed.

In fact, negotiations for settlement of the Dene aboriginal rights are to resume in early 1981 — according to an announcement in April 1980 by the Department of Indian Affairs and Northern Development. Justice Berger made it clear then, (1977), and the Dene had the opportunity to do that again during these hearings, that the development of such a project before the Dene have some control over what happens to their land and their culture, would have a devastating impact on them.

The Dene would as soon have foregone the opportunity to repeat their objections and to reiterate their claims and fears. The right of such a hearing was brought into question. They would prefer to spend their energies and time on the negotiations with the government. It seems ironic that the government resumed funding for this critical work one week before the announcement of the pipeline application. Shortly thereafter the Dene had to

deal with another round of environmental hearings and then the National Energy Board hearings.

Project North and the Edmonton Interchurch Committee on the North are two southern support groups, who, after research and involvement in the relevant issues, wholeheartedly support the Dene position. Mary Amerongen, coordinator of the Edmonton Interchurch Committee wrote in the committee's newsletter, a summary of the Norman Wells pipeline issue of which part is quoted:

"The Dene Nation, Metis Association, and Territorial Government, all strongly oppose the building of the pipeline at this time. Building the pipeline before Dene aboriginal rights are settled can be considered an act of cultural genocide."

"The pipeline is expected to carry 25,000 barrels of oil per day, which is equivalent to less than 1 percent of our national requirements. Including the expanded production facilities in Norman Wells, the project will cost about \$800 million. If invested in conservation, the money would produce more oil and more jobs than if it is invested in this project."

It seems like another attempt at a wedge into an old culture, fragile environment and the rich resources of another man's land. It is a wedge because it is not just a small pipeline but a corridor that brings with it roads, pumping and maintenance stations, and additional transportation centres. Furthermore, it will pave the way for future pipelines from the Beaufort Sea.

The hearings opened in Edmonton in October with a motion by CJL (Committee for Justice and Liberty Foundation) which challenged the

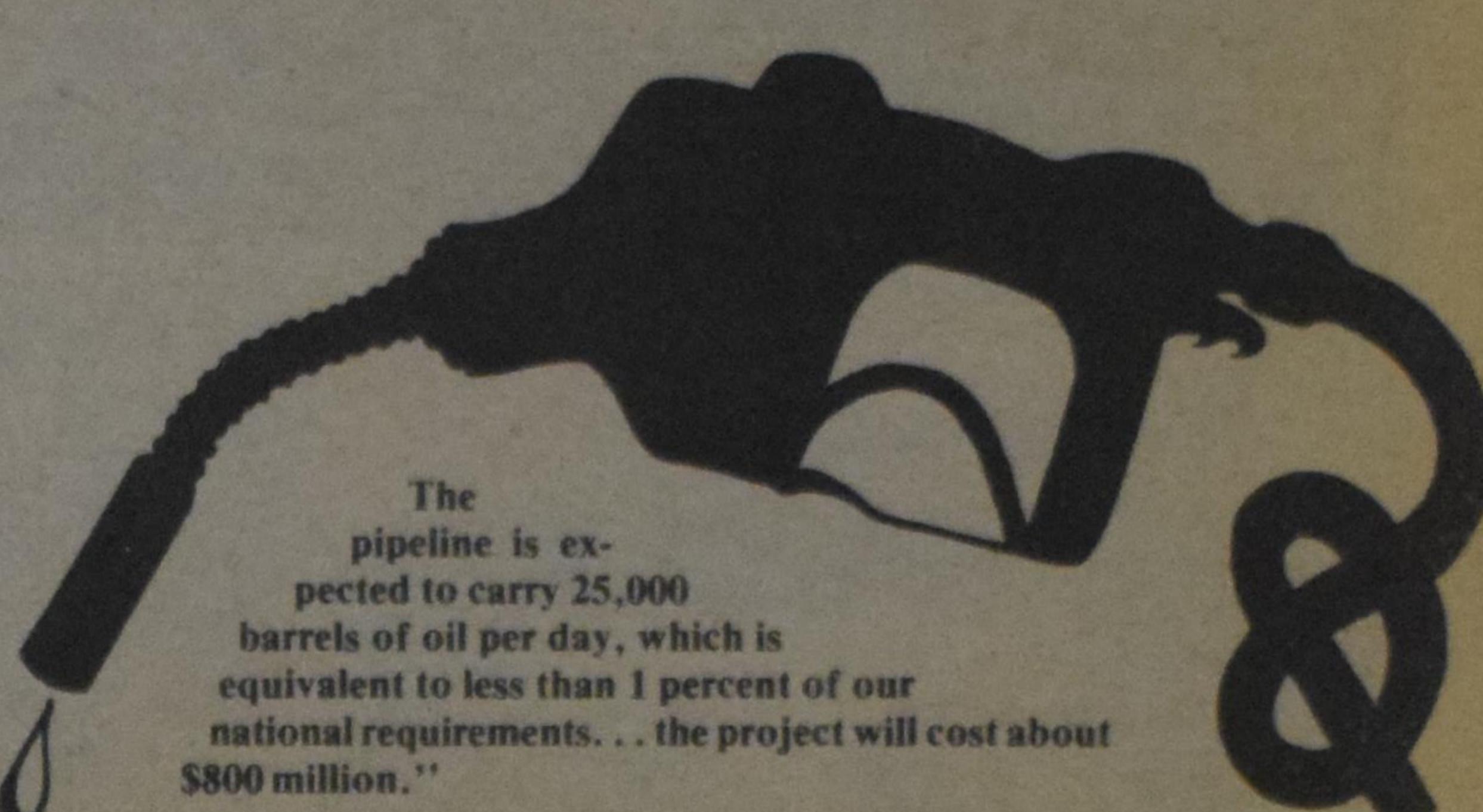
NEB's jurisdiction to hold the hearings at all. The motion said the government of Canada and the Dene are in negotiations involving both the land and the resources which are the subject of the hearings. A decision in favour of the pipeline could prejudice and preclude one possible outcome of the negotiations.

Furthermore, the federal government claims the De-

our people.

"History shows that any society that allows itself to get into the position where it is willing to tolerate oppressing the rights of any of the people that make up its society is in serious trouble."

Church leaders from the United, Anglican and Roman Catholic churches gave clear support for delaying the pipeline based on moral and ethical



partment of Indian Affairs and Northern Development owns one-third of the Norman Wells oilfield. The NEB is a board of the federal government, therefore CJL argued, there is reasonable concern that the NEB could be biased in favour of the pipeline. The NEB rejected this argument and went on with the hearings.

In his statement to the NEB, Mr. Norwegian, Vice-President of the Dene Nation responded to that decision as follows: "To begin with, the decision made by the Board regarding the Board's jurisdiction over disputed aboriginal lands definitely sets a historical precedent in relation to other aboriginal lands in Canada."

► APPEAL

Although the jurisdiction was rejected, CJL will probably take the NEB to court if the Board decides for the pipeline.

Dene people gave their evidence in Yellowknife. Their statements are clear testimonies of past struggles to keep their old culture and ways of life alive; of unity, concern, or lack of faith in the democratic system as it has been illustrated in their life — often neglecting their concerns. Mr. Norwegian said of the process: "What it really boils down to is a conflict between the profit needs of a couple of huge corporations, and the survival of

reasons and on the statements made previously by their respective churches.

The North West Territorial Government also strongly opposed the pipeline until five conditions were met: Substantial action on aboriginal land claims, involvement of the north in regulating and administering the pipeline, a non-renewable resource development plan, a guaranteed fuel supply at preferred prices, and resource revenue sharing.

Father Rene Fumoleau, long time resident of the north, also gave a moving testimony. He spoke for himself, not representing either the Dene, among whom he has worked for about 20 years, nor the Roman Catholic Church. He said: "I am interested in what they say because when we do something wrong to them, I guess we suffer as much as they do. If we are in the colonizing process, I guess we destroy ourselves as much as we destroy the people we have colonized."

It became clear that in the evidence from Interprovincial Pipelines, that their environmental and social studies were poorly prepared. It was obvious that possible detrimental effects on the Dene society was not a priority in considering the application to build. No guarantees for real, long term jobs could be made. Short term

Continued on page 13

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CJL's argument to NEB

Edmonton — CJL opened its argument by pointing out that the federal government itself, in its National Energy Program 1980 (NEP), agrees with CJL's position that the national interest presently lies in consumer society values.

The NEP's key objectives are: demand reduction, greater emphasis on renewable energy, substitution of more plentiful fuels (eg. gas), to reduce oil use, and greater attention to the socio-economic impact of energy development. The NEP states: "The need for frontier resources, given the other options that Canadians can proceed with, is not so great that it must override our social goals and obligations."

CJL argues that the pipeline is therefore not in the national interest. The NEP demands that "entrenched social and economic patterns, based on relatively cheap oil, must be modified. Governments must

move on all fronts to create a total environment that both encourages and allows consumers to cut their energy consumption."

Only a "no" to the pipeline would support these objectives.

CJL gives these reasons why the pipeline is not in the national interest:

(a) Canada has a national interest in the rule of law. As witness Professor Peter Russell put it: "For the Federal Government to proceed as if it had no obligation to deal clearly and explicitly with claims based on aboriginal rights would be to ignore the established procedures of the Canadian legal system. For the federal government... to permit a pipeline to proceed through land, the ownership of which is in serious legal dispute, is to set an example of lawlessness."

(b) Canada has a national interest in having a diversity of

culture. It is not only compatible with our constitution, but is called for by its ideals that we not refuse to negotiate a native settlement of the kind the Dene are working for.

(c) The national interest requires that social justice be extended to all peoples, including the Dene Nation.

IPL and Esso claim Norman Wells oil would help our balance of payments problem, because we could reduce our oil imports. CJL replies that conserving an equivalent amount of oil could, also reduce oil imports, would cost less, produce more permanent jobs, and leave us the oil for the future.

The CJL argued that the pipeline is not in the interest of the North.

1. The Dene Nation, Metis Association, and Government of the NWT are united in opposing it. The decision to proceed would itself be a devastatingly negative social impact, in that

it would tell the people of the North that their views and wishes, and hence themselves, were of no value or import.

2. It would prejudice the claims of the Dene Nation.

(a) They will be denied the right to decide whether a pipeline should be built on their land, that is, to have their political institutions in place before a pipeline is made.

(b) They will be denied the right to negotiate with the companies to increase economic benefit and decrease social costs for the Dene from a pipeline. Dene economic and regulatory institutions would need to be in place first.

(c) The Dene will be denied the right to have a strengthened renewable resource based economy in place in their communities before any further major non-renewable resource projects.

3. According to IPL's evidence the project will produce

few jobs. In any case, the three NWT organizations all said they don't want these few jobs at the cost of the other effects of the pipeline.

4. The negative socio-economic impacts of this pipeline will be as severe as those which Justice Berger concluded would result from a Mackenzie Valley pipeline.

In conclusion, CJL submits that for all the above reasons, the Board must say "no" to this application. That "no" must be a positive "no." A "no" which informs Canadians that reducing energy by one half of one percent is the energy alternative to Norman Wells. A "no" which urges Canadians to take the creative step of conservation so that social justice might be accorded to the people of the Dene Nation.

A cutback of one half of one percent of our energy consumption marks the difference between cultural genocide and social justice.

National Energy Board

Continued from page 12
jobs for a few natives were a possibility. Most new positions would be filled by in-migrants.

The only other way the people of Canada can participate in this decision (or can at least attempt to) is to write your MP, Minister of Indian Affairs, Hon. John Munro, or P.M. Trudeau.

Is the plight of the southern native, particularly the urban native, not a reminder to us that we don't need to let history repeat itself if we, as well as the natives on their own land, can take control and prevent corporations from doing it for us?

In connection with the upcoming decision and to

serve as an educational forum as well, the Edmonton Interchurch Committee on the North is organizing a conference on February 21 (a Saturday), with a variety of speakers. Watch for details on this event.

Finally, CJL offered its argument, quoting from the applicant's sources and from the testimony of other witnesses. A summary of this final argument is printed.

The National Energy Board is expected to present its recommendation to cabinet in March. Cabinet can make a decision anytime after that. No parliamentary debate is required.



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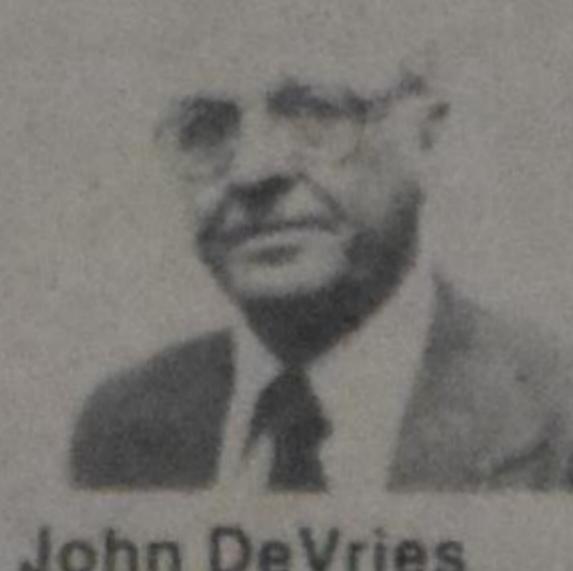
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conference on
Dutch culture

The Canadian Association for the Advancement of Netherlandic Studies (CAANS), Toronto Chapter, is presenting its Second Netherlandic Studies Conference, entitled "Canadian Perspective on Flemish and Dutch Culture." The conference is sponsored by Victoria College, University of Toronto, and will be held in Alumni Hall, Victoria College, on February 13 and 14.

Following a most successful conference on Dutch Emigration to North America, which was held February, 1980, the conference organizers are this time attempting to focus on subjects dealing with Flemish and Dutch culture from a Canadian point of view. Papers will be read in subjects dealing with sociology, politics, literature and the visual arts, by staff members of universities in Montreal (McGill and the University of Montreal), Ottawa (Carleton) and Toronto. Two sessions a day will be held, starting at 9 a.m. and at 2 p.m. Registration will take place on Friday, Feb-

ruary 13 at 8 a.m. in Alumni Hall. Registration fee is \$10, students \$3 and senior citizens admitted free.

It is hoped that the second conference will be as successful as the first, and that it will strengthen further the increasing interest, in Canada, in our Flemish and Dutch heritage.

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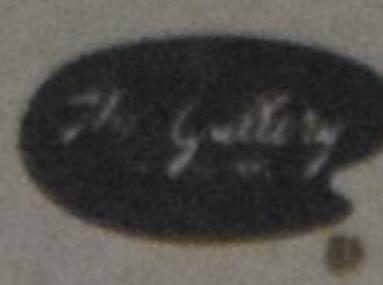
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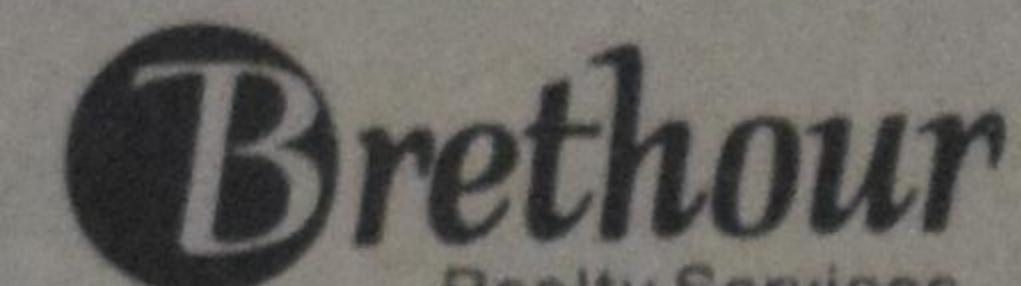
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One Russian believer in Siberia, in conversation with an FEBC broadcaster who visited the Soviet Union recently, spoke of the impact of the transmissions. He reported that all strata of Russian society, including government officials, University professors and soldiers, tune in to these broadcasts, which at night time can be heard across the entire

country. According to the same source, "great numbers" of people have "come to know the Lord" through these broadcasts, the Far East Broadcasting Company reports.

Rev. Kenneth Lo, FEBC's Hong Kong Director, reports that nearly half of the mail response from Mainland China is generated by the three hours of Mandarin programming broadcast only from the South Korean station. The Far East Broadcasting Company is the only missionary radio organization operating medium-wave stations that broadcast into the Soviet Union and China.

Are the Bibles getting through?

NEW YORK (EWNS) — Communist governments regard the Bible as religious propaganda that may weaken citizens' wholehearted adoption of Marxist philosophy and atheistic view of the world, promoted by an extensive state-oriented and state-financed apparatus. Thus, in some countries behind the Iron Curtain, for example, in the USSR, Bibles are not available except as a gift from the churches in the West (with official approval) or from Western tourists (illegally), or on the black market (where a copy of the Scriptures costs as much as an average worker makes in two weeks). It is widely rumored that some of the supplies for the black market

come from Soviet customs officials who zealously confiscate Bibles brought in by foreign visitors, but who are less conscientious in turning the Bible over to the state, usually for recycling as waste paper.

In the past two years, three large deliveries of Bibles were officially sent from the West to Soviet Protestants: in 1978 the World Federation of Bible Societies donated 25,000 Russian Bibles to Soviet Baptists, in 1979 the Lutheran World Federation gave 5,000 Scriptures to Lutherans in the USSR, and another shipment of 5,000 German-language Bibles, the gift of the Lutheran World Federation in Geneva and the World Federation of Bible

Societies in Stuttgart, is designated for ethnic Germans residing in the Eastern part of the USSR. The question is, how many of those Bibles will actually be given to the believers? According to reliable information, a large part of the first shipment of 25,000 Bibles donated to Soviet Baptists is still gathering dust in a storeroom of the Moscow centre of the All-Union Council of Evangelical Christians-Baptists and is not expected to be distributed in the foreseeable future.

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Historische betrouwbaarheid

Het gaat natuurlijk niet om een erkenning van de historische betrouwbaarheid van de Heilige Schrift zonder meer. We hebben niet veel op met een historisch geloof. Als je dat nog geloof kunt noemen. We moeten nl. altijd trachten dat, wat verhaald wordt, te zien in verband met heel het verlossingswerk en daarom vooral met de komst en het werk van de Heere Jezus, en ook vragen wat dat bepaalde Schriftgedeelte voor ons leven als kerk van Christus en kind van God vandaag betekent.

De Heilige Schrift is door mensen als het Woord van God geschreven. Vroeger dacht men wel dat die mensen als een pen in Gods hand waren, of als een fluit waarin de Heilige Geest blies, of als een lier waarover de Heilige Geest woei. Eigenlijk niets meer dan onbewuste instrumenten in de hand van God.

De Heilige Schrift is door mensen geschreven, maar, volgens het zeer duidelijk gegeven der Schrift, ingegeven door de Heilige Geest. Hun woorden waren God's woorden. Hun woorden zijn tegelijk hun woorden en God's woorden. Wij mogen geen scheiding maken tussen het menselijke en het Goddelijke, om door zo'n scheiding uit te maken wat wij wel en wat wij niet als gezaghebbend zouden aannamen.

De Zoon van God nam onze menselijke natuur aan, dit houdt echter niet in dat Zijn mensheid zondig en feilbaar was. Zo kunnen we ook niet zeggen dat de menselijke factor in de Heilige Schrift verbonden is met het feilbare. Wel ontdekken wij verschillen tussen degenen die God bij Zijn openbaring heeft gebruikt in ontwikkeling, taalgebruik e.d. en ook verschillende genres in Zijn openbaring, b.v. historie-verhalen, poëzie, profetie, apocalyps etc. Ook is er verschil van taal en stijl. Wij zullen ook ten volle moeten erkennen de persoonlijke geaardheid van de schrijver. En ook zijn activiteit in het onderzoek van het hem ten dienste staande historische materiaal. Hij gebruikte daarvan wat hij in verband met zijn doel nodig had. Zou kunnen b.v. zien dat het de geschiedschrijver in zijn beschrijving niet om volledigheid te doen was, maar dat hij welbewust een keuze heeft gedaan in overeenstemming met zijn plan. Wij erkennen echter in dit alles de leiding, de drijving van de Heilige Geest, zodat hun woord ook God's woord en voor ons betrouwbaar en gezaghebbend is.

Tegenwoordig maakt men wel eens een tegenstelling tussen 'informatie' en 'verkondiging.' Als men dit doet is niemand echter in staat om aan te geven waar de grens ligt. Waar houdt dan de onzuivere informatie op en begint de Goddelijke verkondiging. Het grote bezwaar is dan dat de maatstaf voor de beoordeling van de vraag: is het informatie of verkondiging, bij de mens ligt. En u weet, mensen kunnen dan ook weer op allerlei manieren van gedachte verschillen.

Bij het lezen van de Heilige Schrift is het voor iedere gelovige duidelijk dat de verkondiging van het heil ten nauwste verbonden is met de heilsfeiten. Als de betrouwbaarheid van het verhaal van de feiten vervalt, dan vervalt ook de waarde van de verkondiging. Het gezag van de verkondiging wordt ondermijnd wanneer de Schrift niet meer is dan een menselijk document, dat historisch niet helemaal betrouwbaar is. Denk aan de heilsfeiten! Feiten worden verkondigd! En, zo vraagt H.N. Ridderbos: "Wat is de opstanding zonder de incarnatie, en wat is het geloof in de opgestane Heer anders dan een onbestemde mystiek, als wij Hem niet als degene mogen kennen, die ons in het eenparig getuigenis der evangelen wordt aangewezen?" En hij verzekert ook: "De leboekstelling van de verkondiging in de Schrift is mede opgenomen in en gequalificeerd door deze volstrekkendheid en eenmaligheid van het historisch heilsgebeuren." Paulus zei het zo: En indien Christus niet is opgewekt, dan is immers onze prediking zonder inhoud, en zonder inhoud is ook uw geloof" (1 Cor. 15:14).

Het is beter om b.v. naar Bavinck te luisteren dan naar vele nieuwere theologen. Bavinck schreef: „Wie de apostelen discrediteert en als onbetrouwbaar getuigen der waarheid voorstelt, verspilt zich de weg om te weten te komen, wat Jezus zelf geleerd heeft, en weersprekend terstond ook Jezus zelf, die zijn apostelen tot volkomen betrouwbare getuigen heeft aangesteld en door Zijn Geest hen in alle waarheid leiden zou. (Geref. Dogmatiek 1^o, blz. 445).

Door die ene Heilige Geest, die in al de profeten en apostelen heeft getuigd (1 Petrus 1:10-12), is de Heilige Schrift een geheel en kan zij niet gebroken of opgelost worden (John 10:35). Dat houdt in, dat de Heere Jezus en de Heilige Geest beslist niet aan ons de keus laten welke feiten wij wel en welke wij niet zullen aannamen, zoals de Heilige Schrift ze ons doet kennen. Wat een willekeur, niet de schepping en wel de zonderval, niet de geboorte uit de maagd Maria maar wel de opstanding van Christus aan te nemen overeenkomstig de Schrift.

J. VanHarmelen

De Chr. Geref. Kerken en de Chr. Reformed Church in nieuw kontakt

Ds. J.H. Velema schreef in het nummer van 28 november, van *De Wekker*, weekblad van de Chr. Geref. Kerken in Nederland over de kerkelijke relatie met de Chr. Ref. Churches in N.A. Het volgende is zijn verslag:

De Amersfoortse synode besloot een vorm van kerkelijke relatie met de Chr. Ref. Church aan te gaan, zoals die vorm door deze kerk werd voorgesteld. Dat houdt o.m. in: het zenden van afgevaardigden naar elkaar synode; het aan elkaar toezendende van de Acta van de synoden; het openstellen van de kansels voor bezoekende predikanten wanneer deze tijdens een verblijf in ons land slechts wensen voor te gaan in de Chr. Geref. Kerken en het voor elkaar openstellen van de Avondmaaltafel.

De kerkelijke relatie houdt iets meer in dan contact, zoals we dat b.v. hebben met de Free Church of Scotland. Maar het houdt minder in dan correspondentie zoals die bestaat tussen onze kerken en de Free Reformed Church van Noord-Amerika, die Gereformeerde Kerk van Suid-Afrika en de Reformed Churches van Australia en New Zealand.

In geval van correspondentie erkennen kerken elkaar als zus-

terkerken en kunnen predikanten over en weer beroepen worden. Dat is bij de aanvaarde vorm van relatie met de Chr. Ref. Church niet het geval.

De jaren door is de verhouding met de Chr. Ref. Church een onderwerp van besprekking geweest op onze synoden. Wijlen ds. H. Janssen, de bekende — of is hij langzamerhand vergeten? — leger — en vlootpredikant, bezocht reeds de synode van deze kerk en drong aan op nauwer contact.

Dank zij de emigratie werd het kerkelijke probleem in Canada acute. Er waren emigranten die op het standpunt stonden dat de Chr. Geref. Kerk uit Nederland moest worden overgeplant naar Canada. Het feit dat de Chr. Ref. Church voor en ook de eerste tijd na de tweede wereldoorlog nogal aanleunde tegen de Geref. Kerken in Nederland bevorderde de instituering van „eigen" kerken. In 1947 werd correspondentie aangegaan met de Old Chr. Ref. Church. Moeilijkheden brachten daar een splitsing; gelukkig kwamen na jaren weer een hereniging — de Free Reformed Churches of North America.

Velen uit de Chr. Geref. Kerken, maar ook uit andere

kerken van geref. belydenis vonden in deze kerken een kerkelijk tehuis. Maar het blijft een kleine groep — met alle voor — en nadelen daarvan! — van welgeteld 12 plaatselijke kerken en dat in dat immens grote Amerika en Canada. Er zijn ook ex-chr. geref. kerkleden die een ander kerkelijk onderdak zochten en dat vonden in de Chr. Ref. Church, waar velen van hen een plaats innemen met ere.

Deze kerk verzocht nu om een bepaalde vorm van kerkelijke relatie — geen correspondentie; dat zou ook moeilijk geweest zijn gegeven het bestaan van de Free Ref. Churches die met ons correspondentie kerken zijn. Onze synode heeft, na in 1977 een principe-besluit te hebben genomen, nu de knoop definitief doorgehakt en is deze relatie aangegaan. Niet om daarmee de Free Ref. Churches te laten vallen of in liefde tot hen te verflauwen — hoe zou dat kunnen?

Maar dit besluit is ingegeven door het weten dat er meer kerken zijn dan alleen de Free Ref. Churches in dat grote land en dat er ook meer kerken zijn van geref. belydenis — een

Vervolg op pag. 17

PERSOVERZICHT

by Rev. Carl D. Tuyl

• Er was veel geharrewar over de vraag of Trudeau toeleggingen heeft verkregen van de Engelse vrouw-in-het-ambt Thatcher. Trudeau zei „welles" en Clark zei „nietes." Thatcher zelf zweeg in alle talen. Rondom die grondwetkwestie was wel het voornaamste nieuws dat een Hof van Appellatie in Manitoba verklaard heeft dat de regering in Ottawa inderdaad het wettelijk recht heeft om zonder medewerking van de provincies wijzigingen in de grondwet aan te brengen. Die zaak gaat natuurlijk hogerop en zal uiteindelijk wel bij 's lands Hoge Raad terecht komen. Intussen hebben de enige echte Canadezen, Indianen, Metis en Inuit een overwinning behaald door een clause te verzekeren over hun rechten.

• Trudeau waagde zich in het Westen en sprak in Brandon de overtuiging uit dat hij in het Westen van ons land meer bijval heeft dan wij vermoeden. Ik help hem 't hopen!

• Onze Minister van Buitenlandse Zaken, Mark MacGuigan kreeg een veeg uit de pan van Pravda, het officiële Russische persorgaan. Hem werd door Moskou verweten te hebben ingestemd met de „kom-maar-op-houding" van Reagan.

• In de rubriek „stakingen" waarmee ik meestal wel anderhalve bladzij van *Calvinist Contact* zou kunnen vullen, vermeld ik dat deze week 10.000 arbeiders in de sektor van Openbare Bedrijven in British Columbia verstek lieten gaan, alsmede werkers in hotelbedrijven in Montreal, terwijl niet-medies personeel in de ziekenhuizen van Ontario schoorvoetend naar het werk is teruggekeerd onder dreiging van zware boetes.

• In Ontario heeft premier Davis besloten om het parlement te ontbinden, en hij gaat proberen op 19 maart met een meerderheid uit de stembus te komen. Als hij daarin slaagt, en het lijkt er tot nu toe wel op, heb ik een idee dat hij een geduchte konkurent van Clark gaat

worden.

• Een lezer vroeg om wat meer ekonomies nieuws. Alstublieft mijnheer. U vraagt en wij draaien! Laat me maar beginnen met te zeggen dat niemand zich bezorgd hoeft te maken over A.T. & T., de Amerikaanse Telegraaf en Telefoon Maatschappij. Die onderneming maakte in het afgelopen jaar meer dan zes miljarden dollar winst. Daar kunt u uw geld beter in steken dan in het Mirabel vliegveld in Montreal waar de regering in het komende jaar ongeveer honderd miljoen aan zal verliezen. Wie zal dat betalen, zoete lieve Gerretje? Jan met de pet natuurlijk. De regering in Newfoundland zat wat kort bij kas. Dat komt in de beste families voor nietwaar? Zo men leende daar 110 miljoen dollar. Van wie, vraagt u? Niet van mij hoor maar van Alberta. De Japanners hebben zich ingekocht in de ontginning van kool in British Columbia. Daar ging een bedrag mee gemoeid dat naar men vermoed in de hele provincie staalindustrie is geïnteresseerd in die kolen, en het zal wel terug komen in de vorm van autos, koelkasten, T.V.'s, en radios. Het zou toch ook wel goed zijn als wij zelf eens van dat spul gingen produceren. Een stap in de richting van zelf-productie werd gemaakt in het uitkopen van PetroFina door PetroCan. Jammer genoeg moeten we dat zelf aan de pomp gaan betalen. Maar ja voor wat hoort wat!

• President Reagan vierde zijn zeventigste verjaardag. Wel een bewijs dat de oudjes het nog best doen. Reagan konstateerde dat het met de ekonomie in Amerika slechter gesteld was dan hij gedacht had. Net zoals de tandarts dat altijd van mijn gebit zei. Maar we zullen er aan werken, zo beloofde hij. De wittebroodsweken waren al over voor hem want er werd ernstig gebakkeleid in zijn kabinet over hulp aan ontwikkelende landen.

Twee eeuwen zondagsschoolwerk

Kerknieuws — Omdat velen herfst het feit herdacht werd dat het zondagsschoolwerk twee eeuwen bestaat, betekent dit een goede gelegenheid om eens iets te vertellen over deze heus nog springlevende zondagsschool.

De zondagsschool

We moeten terug naar 1780 naar een van de achterbuurten van Gloucester. Daar — evenals in alle fabriekssteden — werden op zondag de straten bevolkt met uitgelaten, balfadige, vernielende kinderen. Het zijn kinderen die zich op deze ene dag in de week moeten ontladen en moeten afreageren wat ze in de week in de fabrieken hebben moeten incasseren van hun opzichters.

Een zekere Robert Raikes, journalist en uitgever van 'The Gloucester Journal' liet dan ook niet zozeer op de balfadigheid van de kinderen, maar hij ziet het kind zelf. Hij ziet de misstanden in de maatschappij, waarvan niet alleen arbeiders, maar ook hun kinderen de dupe worden. En hij komt dan tot het experiment om bij de aanpak van maatschappelijke veranderingen bij het kind te beginnen.

Zo brengt hij kinderen bij elkaar in een school op zondag, waar lezen en schrijven wordt geleerd en onderricht wordt gegeven uit de Bijbel.

Het experiment slaagt, slaat bij sociaal bewuste mensen aan en in 1788 worden op deze manier al in vele plaatsen in Engeland een 250.000 kinderen bereikt.

Het initiatief van Robert Raikes blijft niet tot Engeland beperkt maar breidt zich uit naar het vasteland van Europa, en ook naar Amerika. Maar zoals gezegd: dit zijn scholen op zondag, 'de school met de Bijbel' met een zeer beperkt leerplan.

Na de invoering van de leerplichtwet wordt deze zondagsschool dan ook overbodig.

Maar de zondagsschool blijft bestaan, doordat nadien de evangeliieverkondiging in het vertellen van bijbelse verhalen en het zingen van christelijke liederen centraal wordt gesteld.

De zondagsschool in Nederland

In Nederland kennen we een wat andere ontwikkeling. Reeds ruim een eeuw eerder waren er hier en daar ook 'sonnendaechse scholen' opgericht, maar ook weer opgeheven. Door de beweging van het Reveil en onder invloed van ervaringen opgedaan in het buitenland begint Abraham Capadose, een arts in Den Haag, in 1836 naar het Engelse voorbeeld een zondagsschool. Naast zijn eigen kinderen wordt deze bezocht door de loopjongen van Capadose, diens broertje en zusje en enkele vriendjes en vriendinetjes, aan wie Capadose iedere zondag een bijbelverhaal vertelt. En ook dit initiatief groeit heel snel uit.

Rond de eeuwwisseling is er in Nederland geen plaats of stadswijk meer waar zich geen zondagsschool bevindt.

Intussen was er — in navolging van Engeland en Frankrijk — ook hier een overkoepelende vereniging opgericht, de Nederlandsche Zondagschool Vereeniging. Dit was in 1865 gebeurd, dit jaar dus 116 jaar geleden!

Deze vereniging stelde zich tot taak de begeleiding van het zondagsschoolwerk, eerst via het maandblad 'De Christelijke Familiekring' dat bedoeld was voor het gehele gezin en vanaf 1933 in 'Kind en Zondag' dat zich uitsluitend richtte tot de zondagsschoolleiding. Naast de N.Z.V. ontstonden er nog enkele andere zondagsschoolverenigingen, uitgaande van andere kerkgenootschappen of andere modaliteiten binnen de Hervormde Kerk.

Ontstaan vanuit het Reveil

Aan wie is deze snelle groei van het zondagsschoolwerk in Nederland te danken? Werd dit gestimuleerd vanuit de kerk?

Nee, de kerk van die dagen kwam niet tot dergelijke initiatieven. De kerk beleefde een periode van gezapige burgerlijkheid, waarin zij geheel en al voorbij ging aan wat zich in de maatschappij voordeed en aan hetgeen onder de mensen leefde.

Dit wekte een reactie op en de beweging die toen ontstond was het Reveil. Tot die Reveil behoorden zeer betrokken gemeenteleden, waaronder ook een aantal predikanten, die zich het lot van de mensen maar ook van de kinderen aantrokken. Zij zagen waar nood was en hielden daadwerkelijk. Door hun evangelische bewogenheid is veel tot stand gekomen, waaronder ook het zondagsschoolwerk.

Veelal waren het daarom partikuliere initiatieven die ondernomen werden en dit bracht met zich mee, dat veel zondagsscholen hoewel geleid door gemeenteleden die niet anders voor ogen hadden dan het kind tot de kerk te leiden, toch hun arbeid deden naast het instituut kerk.

Vanuit de kerk werden nauwelijks enige pogingen ondernomen de zondagsschool te integreren binnen het gemeente werk. Toch waren het, met name op het platteland, de predikanten die dit stuk werk begeleiden.

We moeten hierbij de kanttekening maken dat dit vooral het geval was bij zondagsscholen van hervormde huize. Zondagscholen van de kleinere kerkgenootschappen waren wel meer in dit verband van hun eigen kerk opgenomen.

De 'havelozen school'

Wanneer we bedenken dat ook in Nederland de sociale toestand zeer slecht was en een groot deel der bevolking nood

lijdend was, dan kunnen we begrijpen dat de zondagsschool zich ook hier richtte tot de kinderen der armen. Heel lang bleef er een zweem van christelijke filantropie rond de zondagsschool hangen. En hoe lang heeft dit niet doorgewerkt! Denkt u aan de chocolademelk op het kerstfeest. Een traktatie in die tijd! En een sinaasappel!

En hoewel veelal onkundig van deze historische achtergrond kennen we dergelijke tradities nu nog. Maar het betekende helaas ook, dat hierdoor de zondagsschool een bepaald gezicht kreeg. Ze richtte zich tot de minderen en kreeg daardoor ook de image van 'minder kwaliteit' te zijn, een image die het vandaag-de-dag nog draagt.

Let u maar eens op hoe vaak op een bepaalde wijze en toon in onwetendheid van de historische achtergrond, ook nu nog wordt gesproken over de 'zondagsschooljuffrouw', het 'zondagsschoolverhaal', het 'zondagsschoolversje', het 'zondagsschoolgeloof'.

Zondagsschool profetenschool

Het oogmerk van de voormannen van de zondagsschoolwerk, — genoemd moeten worden ds Ph. J. Hoedemaker en ds C.S. Adama van Scheltema (mede-oprichters der N.Z.V.) — was echter een geheel andere.

Ds Hoedemaker heeft zich zeer bijverdert het zondagsschoolwerk te brengen onder alle kinderen, ook van de gegoede stand. Het lukte evenwel (toen nog) niet. Ook heeft Hoedemaker voortdurend gepleit voor de zondagsschool als 'profetenschool' werk door en voor de gemeente. En als zodanig is er vanuit N.Z.V. altijd de behoefte en het streven geweest de zondagsschool een plaats te geven binnen de kerkelijke gemeente. Pas in en na de oorlog

werd dit langzamerhand ge-realiseerd.

In de nieuwe kerkorde van de Hervormde Kerk (1952) werd het zondagsschoolwerk voor het eerst gekarakteriseerd als 'voorbereidende catechese.'

Zij het dan met deze zeer eenzijdige aanduiding, de zondagsschool werd althans in de kerkelijke structuur plaats en naam gegeven. De N.Z.V. gaf dit in methode en doelstelling nader vorm.

Na de oorlog werd alle aandacht gericht op een goede methodische aanpak. In de vormgeving van het zondagsschooluur werd de beleving en de viering veel meer centraal gesteld. In onderdelen als gebed, schriftlezing, lied, kollekte dienden de kinderen te worden voorbereid op het later bijwonen van de kerkdienst. De naam zondagsschool veranderde veelal in kinderdienst.

Het werkplan, 'Op Weg'

Naarmate de N.Z.V. een betere opleiding propageerde, was ze ook verplicht een steeds betere voorlichting te geven via het maandblad 'Kind en Zondag.' En dit had weer tot gevolg dat steeds meerderen, onder wie onderwijsgevenden, deze voorlichting gingen gebruiken. Zo ontstond de gedachte aan een mogelijke uitbreiding van de voorlichting en via de voorlichting aan een koordinatie van al het gemeentewerk, speciaal met betrekking tot het geven van bijbelonderderricht en godsdienstige begeleiding.

Na een jarenlange voorstudie kon dit in 1973 worden gerealiseerd in het werkplan 'Op Weg' dat een methode aanbiedt voor een begeleiding van dag tot dag voor gezin, school, katechese, klubwerk etc., en dat uitloopt op de viering van de zondag in de eredienst, kinderdienst of kindernevendienst.

De Chr. Geref. Kerken

Vervolg van pag. 16

kerk, die evenmin als de onze volmaakt is; die ook open staat voor dwalingen en waarin ook Nederlandse invloeden uit de Geref. Kerken werken; maar ook een kerk, die een positiever standpunt inneemt dan laatst-

genoemde kerk die de band met de Geref. Kerken losser maakt en die nog zeer onlangs een bezwaarschrift tegen de Dordtse leerregels duidelijk heeft afgewezen.

We hebben in Amersfoort

Nederlandse boeken voor CAANS

Windmill Herald — De Canadian Association for the Advancement of Netherlandic Studies (CAANS) heeft vorige maand een aantal lezingen gehouden in Windsor, welke werden belegd door de afdeling aldaar. Een der hoogtepunten was het bezoek van de Nederlandse ambassadeur, mr. P.W. Jalink. Hij presenteerde een boek aan de bibliothecaris van de universiteit in Windsor, de heer Mate. Eveneens aanwezig was een

vertegenwoordiger van de Belgische ambassade, de ambassadeur Paul Taverniers.

De universiteit biedt een nieuwe cursus in Neerlandistiek en de boeken die men ontving werden aangeboden ter ondersteuning van deze cursus. De cursus wordt gedoceerd door dr. Louise Nelson.

De Leddy Library van de universiteit heeft boeken ontvangen van de Nederlandse en de Belgische overheid.

door deze beslissing te nemen iets van onze oecumenische roeping betracht zonder iets van ons eigen kerk-zijn prijs te geven. De afgewezenen van de Free heeft deze beslissing niet toegejuicht — het is waar — maar het verblijdt me ook te mogen zeggen dat ik juist verleden week van een andere

ambtsdrager van de Free een brief ontving, waarin hij dit een verstandig besluit noemde.

Nogmaals — dit besluit betekent niet dat de band met de Free losser wordt; het betekent wel dat we ook recht hebben gedaan aan de kerkelijke werkelijkheid en dat wilden honoreren door een

minder sterke band met de Chr. Ref. Church te leggen.

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THANKS

SCHAAFSMA: We wish to thank the Lord for all the comfort and strength he has given us, and is giving us, in the passing of our dear husband, father and grandfather. We also wish to thank all our relatives and friends who have shown their love, comfort and support during this time.

Psalm 91.

Mrs. Diane Schaafsma and family,
1680 Barksdale, Victoria, BC V8N
4Z8

BIRTHS

BERKEL: Peter and Carolyn thank God for the safe arrival of a daughter, JILL COURTNEY. She was born on January 17, 1981. First grandchild for Mr. and Mrs. A. Goble and Mr. and Mrs. A.M. Berkel. Great-grandparents, Mr. H. Dykstra, Simcoe, ON and Mr. P.D.M. Berkel, Bleiswijk, Holland.

BRUINSMA: Bert and Rita (nee Van de Kuilen), have received with great joy and thankfulness, their first child. Our daughter, AMARIS MARIA was born January 4, 1981, weighing 7 lbs. 2 oz. Blessed with their first grandchild are Mr. and Mrs. H. Van de Kuilen of Calgary and the 27th for Mr. and Mrs. J. Bruinsma of Bowmanville.

44 Nielson Close, Red Deer, AB
T4P 2A1

CENTEN: "Children are a heritage from the Lord" (Psalm 127:3). We, Henry and Jean, do indeed praise God for the safe arrival of our first child. JOANNA THERESA was born on January 24, 1981 and weighed a healthy 8 lbs. 8 oz. She is the first grandchild for Mr. and Mrs. P. Centen of Barrie and third grandchild for Mr. and Mrs. A. Vandergaast of Bowmanville.

Box 495, Elora, ON

DEN TOOM: With joy and thanksgiving to our Lord, we wish to announce the arrival of our son, PAUL GEERIT, born January 8, 1981. 1st grandchild for Mr. and Mrs. A. den Toom, Zwijndrecht, Holland, 2nd grandchild for Mr. and Mrs. L. Gredanus, Listowel, ON.

Gerry & Evelina den Toom,
Listowel, ON

LINDEBOOM: John and Wilma (Vanderhout) thank and praise the Lord, the giver of all life, for the safe arrival of our 2nd healthy son, DANIEL JOHN. He was born, Tuesday, December 23, 1980, and is a little brother to Scott. Daniel is another grandchild for Mr. and Mrs. John Lindeboom and Mr. and Mrs. Clarence Vanderhout, and a great-grandchild for Mr. and Mrs. C. Van-geest.

R.R.#8, Dunnville, ON N1A 2W7

REEDYK: It is with gratitude to the Lord, that we announce the arrival of our first-born, MICHELLE ADRI-ANNA, born on December 31, 1980, weighing 5 lbs. 9 oz. Thankful parents are: Peter and Annette Reedyk (Brouwer). 1st grandchild for Mr. and Mrs. A.M. Brouwer of Edmonton, 26th grandchild for Mr. and Mrs. L. Reedyk of Lethbridge, 1st great-grandchild for Mr. and Mrs. H.J. Van Reede of Edmonton and 3rd great-grandchild for Mr. and Mrs. A. Brouwer of Holland.

9312 - 155 St., Edmonton, AB T5R
1W9

BIRTHS

TEBRAKE: John and Heidi thank God for their 2nd child, ALISHA LINDA - MARIE, who arrived January 13, 1981. A baby sister for Rachel. A new grandchild for Mr. and Mrs. R. Biel of Drayton, and for Mr. G. TeBrake of Burlington, and another great-grandchild for Mr. J. Biel of Ingersoll, and for Mrs. H. Van de Honing-Veenstra, Oostenwoerde (Fr.), The Netherlands.

38 Gordon Ave., Kitchener, ON N2H
1NB

STEL: In his loving kindness, our heavenly Father has given us a son, DERRICK PHILIP, 8 lbs. 13 oz, born January 28, 1981. Brother to Marlyda - 4 and Hendrik - 2 1/2. Grandparents are Henry and Grace Stel of Turner Valley, AB and Alfred and Edith Vander Ley of New Holland, South Dakota. Great-grandparents: Mevrouw A.M. Rozema-Bisschop and Meneer and Mevrouw Filippus Stel, The Netherlands. Philip and Carol Stel, Box 580, Caledonia, ON N0A 1A0.

ANNIVERSARIES

1956 February 18 1981
Halle, Gld. Newington, ON

GEORGE and RIEK BRUNSVELD
(nee Menkhorst)

Our parents chose as their wedding text: "Commit your way to the Lord; trust in him, and he will act" (Psalm 37:5).

For 25 years now, they together have committed their way to the Lord. And, indeed, he has acted wonderfully. Thanks, Dad and Mom, for being such fine parents to us. Your children appreciate you very much:

Annette & Allan Stuart; Megan (who thinks you're grand)

Marianne

Willy & Bonnie Bruining

Elizabeth

Our anniversary wish for you is a day that is beautiful, and a lifetime of marriage that continues to reflect God's love.

Home address: R.R.#2, Newington, ON K0C 1Y0

1956 February 24 1981
"The Lord is my shepherd . . ." (Psalm 23).

With thanksgiving to the Lord, we wish to share with you, the joy and happiness of our parents' 25th Wedding Anniversary.

PETER and WILLY HAVERKAMP

May the Lord continue to bless Mom and Dad with his loving care in the years to come.

Love and congratulations from:

Wilma & Jim Wiersma; Brenda — Beamsville

Anita — Jordan

Eric & Adele (engaged)

Yolanda

Open house on Tuesday, February

24, 1981, in the fellowship hall of the Ebenezer Chr. Ref. Church, Jarvis, ON, from 2-4 p.m. Best wishes only.

Home address: R.R.#2, Nanticoke, ON N0A 1L0

D.V., 26 februari, 1981 hopen wij met oom Henk en tante Trien,

H. JAGT en T. JAGT-PRANGER

hun 55-jarige huwelijksfeest te vieren. Wij danken onze hemelse Vader voor zijn vele zegeningen in hun leven en onze wens is dat zij ook bij de voortduur zijn trouw en goedheid in ruime mate mogen ervaren.

Ps. 84:3 (berijmd)

John Moolbroek

Herman & Agnes Deen

Frank & Lummie Deen

Henry & Aly Deen

Walter & Betty Deen

en familie

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coming up?

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ANNIVERSARIES

1931 February 12 1981
Beetgumermolen St. Catharines

"In all thy ways, acknowledge him, and he shall direct thy path."

With thankfulness to the Lord for all the years he has given them together, we would like to share with you our joy on the occasion of the 50th Wedding Anniversary of our parents, grandparents and great-grandparents.

ANNE and AALTJE NAUTA
(nee Hoogsteen)

May the Lord continue to bless and keep them. Love and congratulations,

Peter & Susan Nauta — St. Catharines

Shirley & Gerrit Riewald — Cayuga

Leo Nauta & Yvonne — Jordan Station

Sam & Marie Nauta — St. Catharines

Janet & Dave Vandermolen — St. Catharines

Dorothy Duemo & Bill — St. Catharines

Ann Kamphuis — St. Catharines

Betty & Gary Galenkamp — St. Catharines

34 grandchildren and 6 great-grandchildren

Open house: February 14, 1981, from 2:00 - 4:00, in Calvin Memorial Christian School, 300 Scott St., St. Catharines.

Address: 5 White St., St. Catharines, ON L2N 1Z1

Onstwedde, Groningen
February 19, 1951

Klaas Siebring Anne Huisman

"Lord, you have been our dwelling place in all generations . . ."

Psalm 90

With thankfulness to our God for His faithfulness to dad and mom in 30 years together, we rely on His goodness for many more years as a family.

Joy & Clayton; Amanda (Wierenga) Hamina & Tony; Sharlene, Anthony, Joel (Jansen)

Jenny & Dennis; Rueben, Joshua (de Groot)

Grace-Anne

Lizzie

Elna

Anita

Albert

Kathleen

Angela

Heidi

Box 780, Kilmalu Rd.,

Mill Bay, Vanc. Is., BC V0R 2P0

With joy and thankfulness to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents.

ANDY and ADA VEENSTRA
(nee Vos)

on February 17, 1981.

Pete & Marg Vander Spruit

Ed

Rich & Sharon Lammers

David & Pamela

There will be an open house from 2-5 p.m. on Saturday, February 21, 1981 in the couple's home.

134 Elizabeth Cr., Whitby, ON

1956 February 10 1981
Strathroy Mossley

On February 10, we celebrated the 25th Wedding Anniversary of our parents.

LOUIS and ANN VELLENGA
(nee Hoekstra)

Their wedding text: "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy" (Psalm 33:18).

Congratulations and love from their children:

Joanne & Ray Lukasik

Louise Joyce

Louis William

Debbie Ann

Home address: R.R.#1, Mossley, ON N0L 1V0

ANNIVERSARIES

With joy and thankfulness to the Lord, we the children and grandchildren of,

MR. and MRS. DON VANDERPLOEG

from Chilliwack, BC, hope to celebrate with them, their 45th Wedding Anniversary on March 11, 1981. D.V. May God, the giver of love and life, grant you his blessing in the years to come.

With love from:

Jean & Tony Verhulp

John & Ria Vander Ploeg

Gerry & Dirk Plantenga

Jane Seinen

Weiger & Ineke Vander Ploeg

Marion & Ben Faber

Zina & Bill Van Bergeyk

Mike & Nancy Vander Ploeg

Angie & Kor Dykstra

37 grandchildren and 1 great-grandchild.

"It is a good thing to give thanks unto the Lord" (Psalm 92:1).

10069 Kent Rd., Chilliwack, BC

OBITUARIES

OBITUARIES

On February 3, 1981 in Marrum, Groningen, the Lord took home into his eternal glory, our beloved mother,

KLAASKE LEUTSCHER

(nee Van Til).

</

Classified Advertising

TEACHERS NEEDED

ATHENS: Athens Christian School Society invites applications for the position of **teaching principal** for grades 5 through 8, commencing September 1981. Please forward resume and applications to: Marten Vander Kloet, Ed. Com., R.R. #4, Athens, ON K0E 1B0.

BELLEVILLE: Quinte Christian High School invites applications from teachers for the following areas: **French, English, Music, Boys Phys. Ed.** Send inquiries with resume to: The Principal, P. Van Huizen, 289 Pinnacle St., Belleville, ON K8N 3R3. Phone: (613) 968-7870.

BOWMANVILLE: Knox Christian School Society invites applications for possible opening in grades **6 and 7**. Preference given to experienced teachers. For information and applications, contact: Mrs. J. Vanderkooi, R.R.#6, 46 Martin Rd., Bowmanville, ON L1C 3K7.

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **English, Music**, with possible opening in **Business, French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

BRAMPTON: The John Knox Christian School invites applications for an opening in the senior **grades 7 or 8** commencing September 1981. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: 416-451-3236 (school).

BRANTFORD: Brantford Christian School invites applications for a possible opening for **Kindergarten teachers**. 3 full days per week, experience an asset. Please forward inquiries and resume to: Mr. Chris VanderVeen, Principal, B.C.S., 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433 (school).

CAMBRIDGE: Cambridge Christian School is inviting applications for a **possible opening in the junior grades**. Please send letters of application to: Mr. John Tamming, Principal, 191 Myers Rd., Cambridge, ON N1R 7H3.

CHATHAM: Chatham District Christian Secondary School invites applications and inquiries for a **Math/PE** position for 1981-82. Please contact: Henry Kooy, Principal, 90 Park Ave. E., Chatham, ON N7M 3V4. Phone: (519) 352-4591 (school) or (519) 354-9528 (home).

COLLINGWOOD: The Collingwood and District Christian School will require a teacher for a combined **grade 1 and 2** class beginning September, 1981. Interested applicants should send a complete resume to the school. Zoo Park Rd., R.R.#2, Wasaga Beach, ON L0L 2P0.

CORNWALL: Christian Education Society of Cornwall and area invite applications for the position of **primary teacher (1-3)** and an experienced **teaching principal** for grades **4-6**, commencing September 1981. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

DRAYTON: Drayton Calvin Christian School invites applications for a newly established **kindergarten** teaching position for the 1981-82 school year. The position is for 3 days per week with a possibility for additional teaching time. Please contact: Annette VanHouten, Principal, Box 141, High St., Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

TEACHERS NEEDED

DRAYTON: Calvin Christian School invites applications for the following positions beginning in September, 1981: **Teaching Principal** for combination grades **7 and 8** and a full-time teacher for combination grades **5 and 6**. Please contact: Mrs. Mary DeWeerd, Secretary, R.R.#2, Alma, ON N0A 1B0. Phone: (519) 638-2102 (home).

DUNNIVILLE: The Education Committee of the Dunnville Parental Christian School invites applications for possible openings in the **primary and intermediate** levels, commencing September, 1981. Modern teaching facilities, and close proximity to major cities, an attraction. Address applications to: Dunnville Parental Christian School, c/o Mr. Wm. Rang, Robinson Rd., Dunnville, ON N1A 2W1. Phone: (416) 774-5142.

GUELPH: Our growing Christian school community is in need of a **primary teacher** and has a possible opening for a part-time position in **grade 7 and 8**. Consider becoming part of this community, located in an attractive university setting. Contact J. Vriend, principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school), 836-6507 (home).

JARVIS: Jarvis District Christian School invites applications from qualified teachers for the following positions: 1. **Special education a.m./grade 8 p.m.** — full time position. 2. A proposed **Kindergarten** — half-time position. Please send all applications and inquiries to: Pete Weening, Principal, R.R. #1, Jarvis, ON N0A 1J0. Phone: (519) 428-0887 (home); (519) 587-4444 (school).

LONDON: The London Parental Christian School invites applications for a possible **middle grade** opening for the 1981-82 school year. Please submit a letter of application, including a statement of why you wish to teach in our school, to the Principal, Rick Klooster, 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360.

LUCKNOW: The Lucknow District Christian School requires a **teaching Principal** for the **senior grades** beginning school year 1981-82. Please address inquiries or applications to: Mrs. B. Broer, Secr., Education Committee, R.R. #1, Ripley, ON N0G 2R0.

MISSISSAUGA: The Board of the John Knox Christian School Society of Mississauga invites applications for the position of **primary teacher (1-2)**, commencing September, 1981. Please forward a complete resume and application to Mr. J. Van Dyk, Principal, John Knox Christian School, P.O. Box 54, Clarkson P.O., Mississauga, ON L5J 1J7.

NEWMARKET: Holland Marsh District Christian School invites applications for possible openings in the **primary and senior grades**. For further details and application forms, write: Mr. Jake van Breda, Principal, Holland Marsh District Christian School, R.R. #2, Newmarket, ON L3Y 4V9, or phone: (416) 775-3701 (school); (705) 737-0957 (home).

OTTAWA: Teachers required for September 1981. **Senior Mathematics and Science**, and **French** for Christian high school. Deep Christian conviction, strong teaching ability, and concern to integrate faith and learning are essential. Apply in writing with resume to: D. Maggs, Principal, Community for Christian Learning, 307 Richmond Rd., Ottawa, ON K1Z 6X3.

Advertising in C.C. works!

TEACHERS NEEDED

OTTAWA: The Ottawa Christian School Association invites applications from experienced teachers for a likely opening at the **grade 1-2** level for the school year 1981-82. Please forward inquiries and resume to: H. Huyer, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

PEMBROKE: The Pembroke Christian School Association hopes to open an Elementary Christian School in September 1981 and seeks to fill the positions of a **Principal/Teacher** and a **Teacher**. Qualified applicants are invited to direct their applications and resumes or inquiries to the Education Committee of the Pembroke Christian School Association, c/o Mrs. J. Felaber, 8 Meadowbrook Dr., Pembroke, ON K8A 7C3.

ST. CATHARINES: Calvin Memorial Christian School invites applications for the following possible openings: **grade 1 teacher; grade 3 teacher; grade 7 or 8 teacher; special education teacher**. Please send letters of inquiry to: Mr. John Stronks, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.

ST. THOMAS: Ebenezer Christian School will be adding a **Kindergarten** this fall, God willing. It invites applications for that position. Kindergarten days will be Monday, Wednesday and Friday. (The position will be 3/5 of a full-time position). Direct applications to: Mrs. Maria Oegema, Secretary of the Education Committee, Post Office, Talbotville, ON N0L 2K0.

ST. THOMAS: Ebenezer Christian School, St. Thomas, ON, requires a **teaching principal (Grade 8)**, beginning school year 1981. Excellent facilities, low pupil/teacher ratio, as school secretary reduces workload. Please address applications or inquiries to: Mrs. T. Oegema, secr., Education Committee, Post Office, Talbotville, ON N0L 2K0. Telephone: (519) 633-0514.

SARNIA: Lambton Christian High School, Sarnia, ON has possible openings in **French, math and science** for the school year 1981-82. Send resumes to the school. Mr. H. VanderMeulen, Principal, Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone: (519) 337-9122.

STRATFORD: The Stratford and District Christian School may need 2 teachers in the **primary division**. 1 **Kindergarten** and **relief teacher** and 1 for 1, 2 and 3 combination. Please send resume and inquiries to: A.J. Vanderstoel, Box 276, Stratford, ON N5A 6T1. Phone: (519) 271-7292 (school); (519) 655-2967 (home).

TORONTO: Toronto Central Christian School invites applications for teachers, **grades 1 through 8**. Please direct inquiries and applications to: Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5, or phone: (416) 968-2036.

ACCOMMODATION

Furnished house or apartment needed to rent from mid-June to end of July, **St. Catharines** area or will exchange for living accommodation in Amsterdam, Holland. Contact: G. Van Dyk, 391 Vine St., St. Catharines, ON L2M 4T9. Phone: 934-9952 (during the day); 934-8010 (during the evening).

WANTED TO RENT: 2 cottages for July 11 to July 25 in the South Muskoka area. Call 1-416-387-1509 after 4:00 or write to: H. Boks, 102 Linbrook Dr., Hamilton, ON L9C 2K9.

TEACHERS NEEDED

Laurentian Hills Christian School

Kitchener, Ontario

invites applications for the position of

PRINCIPAL

We require a teaching administrator to direct the educational program of our 4-classroom school, employing 4 full-time and 2 part-time teachers.

Duties to commence 1981-82 school year.

Inquiries and applications may be forwarded to the Chairman of the Education Committee,

Mr. Richard Dykstra,

86 Colebrook Crt., Kitchener, ON N2E 1Y8.

Phone: (519) 742-8279

Beacon Christian High School

in St. Catharines, Ontario

invites applications and inquiries for the following areas:

English (Interest in drama helpful)

Bible

Commercial Subjects (Typing, bookkeeping, office procedures, etc.)

Experienced or new teachers are invited to write or phone:

John Vriend, Principal,

2 O'Malley Dr., St. Catharines, ON L2N 6N7.

Phone: (416) 937-7411

The Association for Christian Education of

St. Catharines

invites applications for the position of

PRINCIPAL

of

CALVIN MEMORIAL CHRISTIAN SCHOOL

We are looking for a full-time administrator who functions as educational leader for twenty K-8 classroom teachers and specialized staff.

Inquiries and applications may be directed to the present principal:

Mr. John Stronks,

300 Scott Street, St. Catharines, Ontario L2N 1J3

Phone: 416-937-6302

Toronto District Christian High School

will have openings in the following subjects:

• **Music** • **Mathematics**

and an opening for the position of

• **Librarian**

Please send applications and resumes to:

Mr. W. Barneveld, Principal,

7900 Kipling Ave., Woodbridge, ON L4L 1Z5

Phone: (416) 851-1772

Woodland Christian High School

invites applications for positions on an expanding staff.

The openings for the 1981-82 school year are

in combinations of

Biblical studies/English/History/Boys Phys. Ed.

Please send letters of applications and resumes to:

W.C.H.S., R.R.#1, Breslau, ON N0B 1M0.

Phone: (519) 648-2771

—AND—

Woodland Christian High School

invites applications for a possibility of working

in the community in the function of

Public Relations and Fund Raising.

Both full and part time will be considered.

Contact:

Mr. Ralph Thompson,

195 Abraham St., Cambridge, ON N3H 1H4.

Phone: (519) 653-7582

WESTERN CANADA

Edmonton Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in kindergarten, elementary, intermediate, junior and senior high classroom positions. These include openings in **music/fine arts, remediation, physical education, and secondary social studies and counselling**.

We have the added excitement this year of having the services of curriculum coordinators: K-6 and 7-12. This combined with nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

A representative of the Edmonton Christian Schools will be in Ontario the week of February 23 and anyone who would wish to meet with him is invited to call:

Lee Hollaar,

14304 — 109 Ave., Edmonton, Alberta T5N 1H6.

Telephone: (403) 454-0791

Classified Advertising

TEACHERS NEEDED

Immanuel Christian School

serving a large Christian community in southern Alberta, is now accepting applications for teaching positions in

Kindergarten through grade 12

Our student enrolment of 650 consists of urban and rural students. We offer good opportunities for teaching in your major field and provide excellent school facilities. For more information please forward all correspondence to:

Mr. H. Konynenbelt, Principal,
802 6th Ave. N., Lethbridge, AB T1H 0S1.
Phone: (403) 329-1750

The Calgary Christian School invites applications for the following positions for 1981 - 1982

- Senior high school vice-principal (with teaching duties)
- Grades 4, 5, 6 (applicants with music education will have preference)
- Junior high math, science, language arts, and fine arts
- Senior high French and fine arts

Arrangements can be made for interviews in Ontario, Michigan, and Iowa about March 1.

Please inquire or apply to:

Ulrich Haasdyk, Principal, Calgary Christian School, 2839 — 49 St. S.W., Calgary, AB T3E 3X9 — Phone: (403) 242-2838.

PACIFIC CHRISTIAN SCHOOL

invites applications for a tentative vacancy

50% KINDERGARTEN 50% REMEDIAL SUPERVISION

Position could be split.

3 letters of reference required.

Principal

Pacific Christian School

Elementary Division.

671 Agnes Street, Victoria, BC V8Z 2E7

BULKLEY VALLEY CHRISTIAN HIGH SCHOOL

In Smithers, B.C., invites applications for the position of principal for the 1981-82 school year.

Applications are also invited for teachers for the 1981-82 school year, with qualifications in the following areas:

■ Math and Science	■ English
■ Social studies	■ French
■ Counseling	■ Home economics

■ Music

Send applications to:

George Koopmans,

Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.

Phone: (604) 847-4238 (school)

(604) 846-5386 (home)

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1981/82 in any of the major areas of study, but especially in:

■ Bible	■ English
■ Social Studies	■ French
■ Business Education	■ P.E.

In some of these subject areas, leadership with over-all program development could be offered.

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

15353-92nd Avenue, Surrey, BC V3R 1C3

For further information contact: F. Herfst, principal,
(604) 581-1033 (office) or (604) 524-6753 (home)

Victoria Pacific Christian School (Secondary Division)

Applications are invited from suitably qualified teachers for the following positions, effective September 1981:

1. INDUSTRIAL EDUCATION 8-12, emphasis on drafting and woodwork.
2. MATHEMATICS 8-12, teachers should indicate areas of interest and note that 3 current letters of reference are required with any formal applications.

Contact:

The Principal

Mr. R. Sutton, 671 Agnes St., Victoria, BC V8Z 2E7.
Phone: (604) 479-9365

If you're looking for employment or employees,
try our classifieds!!!

TEACHERS NEEDED

The Vancouver Christian Secondary School

is a young, rapidly growing interdenominational Highschool.

Now in its 3rd year of operation, it has 100 students, offers grade 8 through 11, expects about 150 students in September 1981, and will add grade 12, the Lord willing. Recently the school amalgamated with the Vancouver Christian Elementary School, which has offered Christian education in Vancouver, BC for over 30 years.

For the school year 81-82, the school will need the following:

Principal: The present principal would like to return to full-time teaching. The new principal should be a wise Christian, show interest in curriculum development, have proven administrative ability, and be able to deal with supporters and parents of different Christian background.

He or she will be expected to teach for approximately 1/3 of the time.

Staff: Due to expansion, the school will need 2 or 3 additional teachers.

Prospective teachers in all subject areas are encouraged to apply. In particular the school is looking for teachers with experience in **Science, P.E., and Business Education** courses. Enquiries should be directed to the principal:

Mr. Conrad VanderKamp,
Vancouver Christian Secondary School,
3496 Haida Dr., Vancouver, BC V5M 3Z4.
Phone: (604) 430-3062 (school).

HELP WANTED

CALVINIST CONTACT

invites applications for a

Managing Editor

The full time position has been created so that greater emphasis can be placed on editorial planning.

The qualified person should:

- be able to provide Christian leadership and direction.
- have writing skills in both Dutch and English and be proficient in both.
- have an understanding of C.C.'s constituency (audience).
- have experience in journalism and editing.

DEADLINE IS MARCH 16, 1981.

Send resume and inquiries to:

KEITH KNIGHT,
CALVINIST CONTACT,

99 Niagara St., St. Catharines, ON L2R 4L3

HELP WANTED

CALVINIST CONTACT

invites applications for a

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The full time position has been created so that greater emphasis can be placed on editorial planning.

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Send resume and inquiries to:

KEITH KNIGHT,
CALVINIST CONTACT,

99 Niagara St., St. Catharines, ON L2R 4L3

Building Material Sales Representative

We are looking for an ambitious person who has some experience in the construction trades to train for a professional sales position for the Toronto area.

We have an opening for the right person, to call on contractors, builders and architects. Salary and benefits commensurate with experience and ability.

Send resume in confidence to:

Albert Moddejone,
Perma-Roof Inc.,

4150 Morris Dr., Burlington, ON L7L 5L6

Bij het

CONSULAAT GENERAAL DER NEDERLANDEN

1 Dundas St. W., Suite 2106, Toronto, ON M5G 1Z3
is een vacature voor een vrouwelijke administratieve kracht. Leeftijd 35-40 jaar. Beheersing van de Nederlandse en Engelse taal vereist. Ervaring boekhouden, archiefzaken en correspondentie in Nederlands en Engels zal tot aanbeveling strekken. Uitsluitend met de hand geschreven sollicitatiebrieven kunnen in overweging genomen worden.

Redeemer College

will require up to six full-time faculty members for the 1982-83 academic year, four in the areas of English, History, Philosophy, and Theology, and up to two in the areas of Mathematics, the natural sciences (Biology, Chemistry or Physics) or the social sciences (Geography, Economics, Political Science, Psychology or Sociology).

Applicants should hold the doctorate in their area of specialization and should be committed to pursuing scholarship on the basis of a Biblical, Reformed worldview and able to articulate its significance for their area of specialization.

Inquiries should be directed to:
STAFF APPOINTMENTS COMMITTEE,
REDEEMER REFORMED CHRISTIAN COLLEGE,
Box 2340, St. Catharines, Ontario L2M 7M7

HELP WANTED

JOURNEYMAN, MECHANIC needed for Chrysler dealership in the beautiful Bulkley Valley of Central BC. Clean environment, centre of hunting, fishing, snowmobiling, skiing, and hiking. Top wages and benefits. Good working conditions.

For more information contact:
Service manager,
FRONTIER CHRYSLER LTD.,
Box 188, Smithers, BC V0J 2N0.
Phone: (604) 847-2332

IMMEDIATELY NEEDED, helper in greenhouse business — roses — good salary. Please write to: Mr. Bulk, R.R. #2, Dunnville, ON N1A 2W2. Phone: (416) 774-8044.

Furniture store located in Stratford area needs sincere Christian couple to manage the business. Monthly salary plus attractive commission. Possible opportunity to purchase the business. Letters to Box #4581, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

EMPLOY. WANTED

SALES REPRESENTATIVE, 32-years-old, hoping to emigrate from Holland with family in June, 1981, is looking for a job in the Abbotsford area. I am also willing to accept other employment. For further information, contact M. Kwantes, 31433 King Rd., R.R. #5, Abbotsford, BC or M.C. Blink, Curiestraat 68, 7909 BV Hoogeveen, Nederland.

REAL ESTATE

DRAYTON — DAIRY FARM. Selling as going concern, a better than average dairy operation. 32 cows with No. 1 and MS.Q. quota; heifers and calves and all barn equipment. A full line of well kept farm machinery, including 3 tractors and skid loader. 100 acres of excellent farm land nearly all workable, painted hip-roof barn; two silos, outside graineries, implement shed and 4 bedroom stone house, all in top condition with many extras. Selling complete for \$357,000.

NEAR LISTOWEL. Bring your cows and quota! 123 acre dairy set-up. Large barn has 60 cow stalls, stable cleaner, milthouse and silo. Nearly new large implement shed, excellent house and top quality land. Cows and quota not available. Asking \$249,000.

ARTHUR — FARROW TO FINISH. Located just off No. 6 Hwy., midway between Arthur and Fergus. Accommodates approximately 50 sows and their litters to finish. Bunk barns with crates, stalls, weiner decks, finishing barn. Horse barn and 10-year-old 3 bedroom home on 20 acres good land. The ideal set-up for the part-time farmer. Asking \$139,000.

125 ACRES. Dairy farm near Niagara Falls. Good house and barn. Drive shed. Can be bought for \$195,000. Owner will hold first mortgage.

For more information call:
Joe Mayne (519) 638-2664 or
Gerry Wierts (519) 638-2608.

Ben. Vanderwaag
Realty Ltd.
Real Estate Brokers
636 Upper James St., Suite No. 301,
Hamilton, ON L9C 2Z2
Telephone: 387-9100

FARMS FOR SALE

DAIRY FARM: Smithville area: 100 acres, dairy barn, with 52 tie-ups, plus extension 38' x 24' with box stalls, 2 silos, 2 graineries, equipment, 6 bedroom house, close to Chr. Ref. Churches, Christian elementary and high school.

Call:

Paul Hinton or Louise Heusinkveld
416-844-8724
BRETHOUR REALTY SERVICES
(1976) LTD.

REAL ESTATE

HAROLD WORKMAN

Real Estate Ltd.
Clinton, ON
519-482-3455

BROILER QUOTA, 20,000 plus class 2 roaster A quota, 12,120 basic layer quota, 13,000, 70,000 annual pullet production, 50 acres, modern 4,000 sq. ft. home, with built-in pool, second home, modern barns. Scenic property. F480.

244 ACRES, 150 workable, Teeswater loam, well-drained, 100 acres bush, house, barn, drill-well, silo. \$250,000. F559.

237 ACRES, 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton. F721.

753 ACRES, 700 workable, 1 house and barn, 3,000 heat unit area. F699.

703 ACRES, 643 workable, 3 beef barns, 3 houses. F655.

BASIC LAYER QUOTA 14,400, 2 barns, 7 bedroom home, 100 acres — 97 workable. Near Lonesboro. F727.

BEEF BARN, brick home, 100 acres. Near Lonesboro. F701.

50 SOW FARROW-TO-FINISH, modern barn, 187 acres, 175 workable, 3 bedroom home, 10-1/8% mortgage. F735.

BROILER QUOTA, 17,128 plus class 2. Beef capacity 350, harvestor, brick house, gravel pit, bush, 300 acres, 225 workable, mortgage considered. F759.

85 SOW BARN, second barn, 3 bedroom house, 100 acres, 88 workable or 50 acres. F749.

100 SOW FARROW TO FINISH, brick house, steel shed, 182 acres, 160 workable or 85 acres. F596.

We have other farms available.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

London, Ontario

**Stanley
Vandergroot**
Real Estate

**M.L.S.
Realtor**
1880 Dundas St.,
London, Ontario
N5W 3G2

RESIDENTIAL — FARMS
Office: (519) 451-3680
Res.: (519) 672-2283

240 ACRE DAIRY FARM - 238 acres workable. 2 barns, implement sheds and silos with unloaders, steel grainary, stable cleaner, Universal Pipeline Milking System. Two storey brick home, 4 bedrooms and 4 pc. bath. Quota and herd negotiable. Asking \$295,000 for farm only. This is an excellent set-up located near Flesherton.

Contact:

**WILFRED McINTEE & CO.
LIMITED REALTOR**
Durham, ON
519-369-2128

LARGE DAIRY OPERATION
200 acres and 600 acres rented. Dairy barn, approximately 85 tie-ups; loafing barn; box stalls; 4 silos; 3 grainaries; full line of new equipment; 135 head of cattle.

#1 - 822 litres; #2 - 183,073 milk quota. 2 machine sheds; 8 room house; active sand and gravel pit. Approximately 5 miles from Chr. Ref. Church and Christian school in Orillia.

Other farms and businesses available.

Call Henry Zwiers at
705-326-4131,
representing

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LTD.**
107 Mississauga St. E.,
Orillia, ON L3V 1V6.

REAL ESTATE

12,000 CAGE LAYERS basic quota, good barn with semi-automatic feeding. No house. Ideal for person interested in acquiring additional quota. Clinton area. A real buy.

200 ACRES DAIRY FARM all tile drained, 2 homes, all barns, buildings and equipment in top condition. Selling as a going concern. With registered Holstein herd. 315,881 litres MSQ. Must really be seen.

Member of Agri-Vision Organization.

For more information call:

**KEITH MILLER & ASSOCIATES
REALTY LTD.**
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

95 ACRE FARM of which 90 acres workable and all tile drained, set up for dairy operation. 4 bedroom house, 1 year old. School bus at door in Wellandport/Smithville area.

115 ACRES GOOD FARM LAND - 25 acres bush on paved road with good frontage. 25 miles from Hamilton.

For more details call:

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Minister of evangelism transition smooth



Rev. Wesley Smedes (left) participates in installation ceremony of new Minister of Evangelism, Rev. Dirk Hart (right) at Plymouth Heights Christian Reformed Church in October.

The retirement of Rev. Wesley Smedes, Christian Reformed Minister of Evangelism, was planned for in 1979 to take effect in April, 1981. The Board of Christian Reformed Home Missions took care to provide a period of overlapping tenure for Smedes and his successor. Last summer the Synod of the denomination appointed Rev. Dirk Hart of London, ON as the next minister of evangelism.

The overlap was designed to assure Rev. Hart of an opportunity for in-service orientation and practice in carrying out the duties of this unique office. Many evangelism programs are in operation, some at a delicate stage of development. Rev. Hart arrived in August, 1980.

The transition proceeded according to plan for just a few weeks. On a Labour Day trip to North Carolina, Rev. Smedes appeared to suffer a stroke, temporarily paralyzing part of his body, from which he seemed to be recovering. However this led to the discovery of a brain tumor, much of which was removed surgically soon after. Rev. Smedes continued to meet much of his schedule during those weeks.

Home churches "legalized" in China

CHINA (EWNS) — As a result of the Third National Christian Congress held in October, 1980, a new Chinese organization called the Chinese Christian Council (CCC) has been set up to aid the Three-Self Patriotic Committee in guiding, directing, and controlling the Christian movement in China.

The Three-Self Movement, which sponsored the Nanjing (Nanking) congress, places its emphasis on the Church's relationship outside itself (emphasizing "love your country"), while the CCC has been set up to develop the inward relationship of China's own Protestant religious affairs.

Besides forming the CCC, the congress also elected a new Three-Self Movement president, Bishop Ding Guangxuan (K.H. Ting), who had been

theological reflection and writing as he begins his retirement: God Himself is "The Model for the Church," richly visible in His Son, and tangible today in the congregation of believers.

At the reception, Rev. Jacob Eppinga, senior pastor at LaGrave; Mr. Richard De Vos, a member from Ada, Michigan; and Rev. John Van Ryn, Executive Secretary of CR Home Missions, offered congratulations to the retiring minister. Rev. Van Ryn recounted many of Rev. Smedes' achievements for the denomination since his appointment as Minister of Evangelism in 1964: giving impetus to the infant program called SWIM, development of ministry to the secular campus, initiation of a volunteer corps program which is currently coming into expanded force, his influence in development of the Grant-in-Aid for encouraging local evangelism, his part in developing the seminary intern program, his arranging participation in the inter-denominational Key '73 (with popular evaluation seven years later hitting both ends of the scale!), his adaptation of the Coral Ridge evangelism program into Congregational Evangelism Training (CET), Witnessing Where You Are conferences (WWYA), Know Your Gifts Workshops, Coffee-Break Workshops, and the like, suffered only minimal interruption. Rev. Hart sees this demonstration of dedication to the work of evangelism as a force that promises to make his work a joy in the forthcoming years.

Of necessity, Rev. Hart's on-the-job training rapidly became on-the-job working and self-orientation.

Local organizers of evangelism training programs in various parts of the denomination cooperated very understandingly with the new Minister of Evangelism with the result that the heavy schedule of Congregational Evangelism Training (CET), Witnessing Where You Are conferences (WWYA), Know Your Gifts Workshops, Coffee-Break Workshops, and the like, suffered only minimal interruption. Rev. Hart sees this demonstration of dedication to the work of evangelism as a force that promises to make his work a joy in the forthcoming years.

LaGrave Avenue Christian Reformed Church in Grand Rapids, MI chose to honour Rev. Smedes by a special reception following the Sunday evening service on December 7. Rev. Smedes and his wife Marian, are members of the congregation. Smedes himself delivered the sermon that evening with his usual strong spirit, broaching a theme upon which he hopes to do considerable

included in a document produced by the congress, entitled "Resolutions of the Third National Christian Conference of China."

It said that "Christians, whether worshipping in the (official) churches or in homes should mutually tolerate each other as they walk the path of 'loving the country and loving the faith.' " This significant statement has been interpreted by Chinese believers as the legalization of house churches; however, many China watchers fear that this hoped for "legalization" will eventually lead many of the house churches into a system of strict government control and supervision.

The National Christian Congress was the first one held in the last 20 years, since before China's Cultural Revolution broke out.

EVENTS

Rumanian Christians arrested, beaten and tortured

BERLIN (EWNS) — During October, 1980, more than 40 Christians were arrested in the area of Suceava, Rumania.

According to sources, on October 18, Baptists Paul Gross and Mathian Fakner were travelling from Alba to Suceava. Their cars were filled with Russian and Rumanian Bibles. On the outskirts of Suceava both men were stopped by the city security officers, arrested, and interrogated. That same evening the Baptist George Hoffman was arrested. All three men were interrogated, beaten, and tortured for several days. The secret police were trying to locate the warehouse where the Russian Bibles were being stored.

On October 27, during a search of the homes of Baptists Eusebius Pribagau and Silvester Tcaciuc, 3,000 Bibles were confiscated. Also taken were packages of clothing, several tape players, and some money. Both Pribagau and Tcaciuc were arrested.

The next day, October 28, Manfred Herberth and Michael Kloss, both from the area of Hermanstadt, were called in to appear before the authorities. They were never seen again. Later that day, in the area of Sebes Alba, the apartments of Stephan Burtesch, and of Burtesch's son were searched. Both men were taken into custody and interrogated for

nine hours. Sources also report that

during visiting hours in the police station in Suceava, the

arrested Christians stated that on the night of October 29, the lifeless body of a Baptist man was removed from a cell in the Security Building. The circumstances surrounding this action and the identity of the man are not yet known.

LET'S PLAY CHESS

Editor: Pete Layer

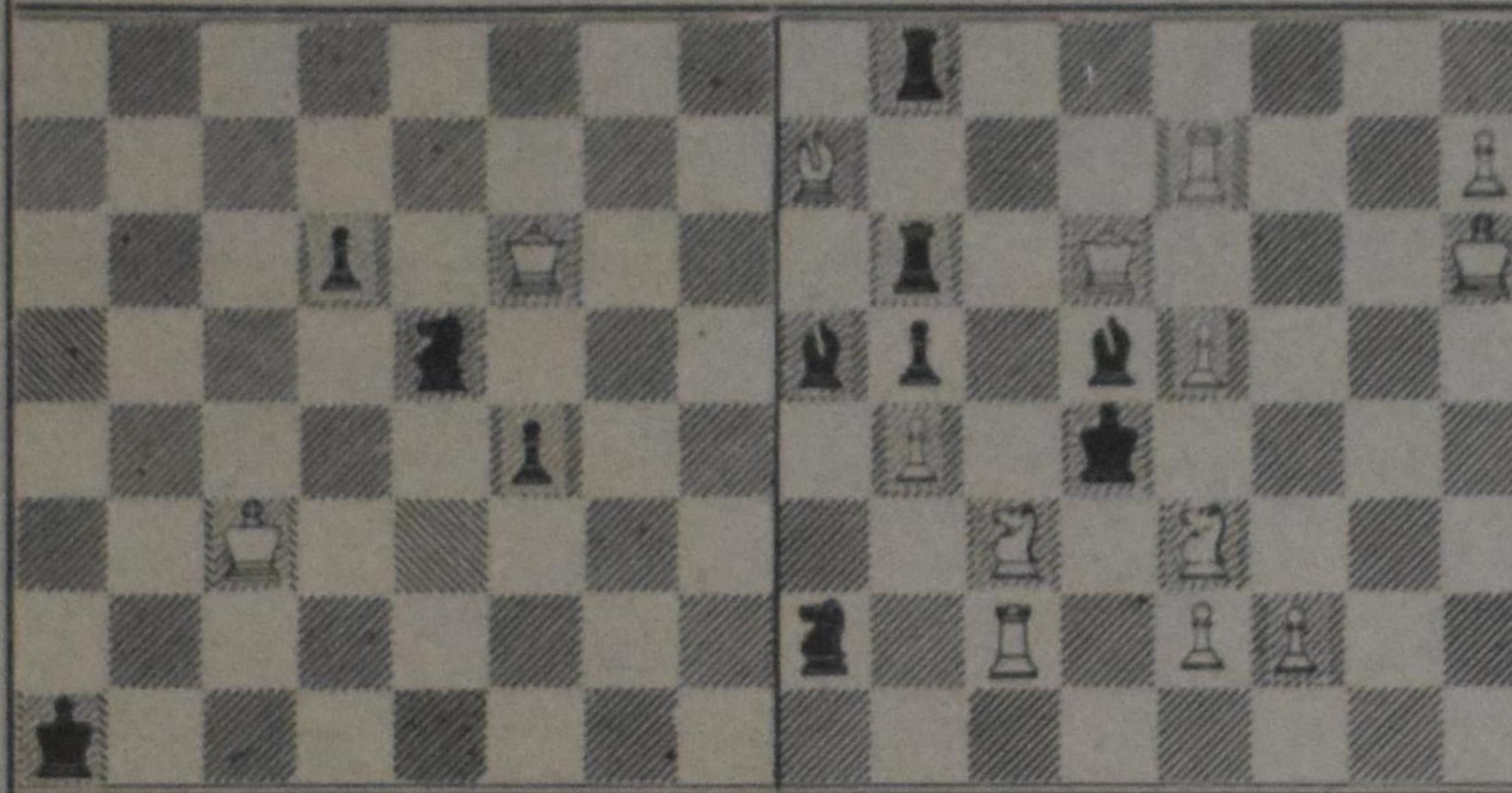
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#863
P. Montreal,
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4

7



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1. It should not prove difficult to find a hole in the Black blockade of #862. Giving the threat will save you the effort of writing down some of Black's defences. Please give the key, threat and all the variations.
2. The three interrelated pins in #863 contribute to an interesting solution. Please give the key and threat, if any.
3. The deadline for the February Series (#860-863) is March 20. Five days later for those outside of Ontario. Lately, *Calvinist Contact* has been received, with problems, past the deadline in British Columbia. Don't delay sending your solutions for more than one week if this occurs.

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Tour # 3: China. Oct. 13-30, 1981.

Worship in recently re-opened Chinese churches. Stops include Peking, Kweilen, Nanking, Shanghai, Soochow, Wuhsi, and Hong Kong. Cost will be \$2959 per person, double occupancy (from Chicago). All meals, lodging, entrance fees, tips, and porterage expenses will be provided.

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CALENDAR of EVENTS

Ontario

Jan. 9-
Feb. 20 "Focus on the Family" film series by Dr. James Dobson, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, on seven consecutive Friday nights at 8 p.m.

Feb. 28 **Organ Concert:** by Andre Knevel in the St. John's Presbyterian Church in Hamilton, on King St. and Tisdale at 8:00 p.m.

Apr. 1-
May 6 **Focus on the Family**, the film series featuring Dr. James Dobson, will be shown at Jarvis Christian Reformed Church beginning April 1 and for six consecutive Wednesdays, at 8 p.m.

Apr. 11 **Hamilton:** CLAC Annual Convention in the Ancaster High and Vocational School. Keynote speaker: James Ross Dickey on "Redeeming the Time."

May 15-18 All-Ontario Young Calvinist Convention, Wilfred Laurier University, Waterloo, ON.

June 15-17 **Toronto:** Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration call (416) 744-2340.

July 14-18 Calvinette counselors convention, Hamilton, ON.
July 31-
Aug. 4 Young Calvinist Federation convention at Acadia University, Wolfville, N.S. Theme: Search for your gifts.
Aug. 20-21 Cadet counselors convention, Niagara Falls, ON.

"Christianity and Capitalism" winter evening course in six sessions led by Dr. Bernard Zylstra at the Institute for Christian Studies, Toronto. Starts Jan. 29, Thursday evenings, till March 12. Call (416) 979-2331 for further information.

Focus on the Family film series by Dr. James Dobson. The Hamilton District Christian High School, each Thursday evening at 8:00. Starting January 29, until March 12, 1981.

Feb. 5-March 18, 1981: **Focus on the Family film series** by Dr. J. Dobson, Strathroy East Christian Reformed Church, Strathroy, on six consecutive Thursday evenings at 8 p.m., last film on Wednesday, March 18.

Feb. 12-March 26: **Focus on the Family Film Series** by Dr. James Dobson starts February 12 until March 26, every Thursday evening at 8:00 p.m. in the First Chr. Ref. Church of Brantford, ON.

Alberta and British Columbia

Feb. 21 Interchurch Committee on the North sponsors a conference to be held part of this Saturday on native issues; pipeline and native land claims. Watch for details.

March 6 Friday — all day CFF Spring Conference for Southern Albertans to be held at the Agriculture Canada Research Station, 3 miles east of Lethbridge on Hwy. #3. Topic to be announced.

March 12 Thursday evening at 8, CFF and CLAC locals will co-sponsor a meeting on workmen's compensation for farmers. At the King's College.

April 8-9 CFF Annual Retreat at the Providence Centre in Edmonton. Theme to be announced.

April 11 CLAC Edmonton Spring Banquet, "Snert en Boerenkool" speaker Co VanderLaan.

Christopher Fry's **The Firstborn**, will be presented by The King's College Drama Club:

Feb. 20 & 21 — Edmonton Christian High School, 14304 — 109 Ave., Edmonton, AB.

Feb. 26 — Victoria Christian Reformed Church, 661 Agnes St., Victoria, BC

Feb. 27 — Mennonite Education Institute, Clearbrook, BC

Feb. 28 — Fraser Valley Christian High, 15353 — 92 Ave., Surrey, BC. All performances will begin at 8:00 p.m. The play is based on the historical Biblical conflict between Moses and Pharaoh for the release of the Israelites from captivity. The playwright uses the incident to illustrate the age old struggle between good and evil. The production will be performed without stage sets, but the costumes will be authentic in appearance. Tickets are \$3 for adults, \$2 for students and senior citizens, and will be available at the door.

Miscellaneous

June 9-19 Synod of the Christian Reformed Church in North America, at Calvin College, Grand Rapids, MI.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Feb. 20	Wed. Feb. 18	Fri. Feb. 13-10a.m.	Thurs. Feb. 12-10a.m.
Fri. Feb. 27	Wed. Feb. 25	Fri. Feb. 20-10a.m.	Thurs. Feb. 19-10a.m.
Fri. Mar. 6	Wed. Mar. 4	Fri. Feb. 27-10a.m.	Thurs. Feb. 26-10a.m.

Books

Education

Ain't it awful!

Cries from the Corridor: The New Suburban Ghettos, by Peter McLaren. Methuen of Toronto, 1980; pb, 204 pp. Reviewed by Theodore Plantinga, Dept. of Philosophy, Calvin College.

There was a time when many books were written to inspire people by showing them the nobility, heroism and self-sacrifice of others. Young people, it was

argued, needed models and examples to look up to. Failure was not generally regarded as the proper theme for a book.

Times have changed. With books pouring off the presses in greater numbers than ever before, we are confronted with more and more first-person accounts of various sectors of life in which the theme is "Ain't it awful!" The seamy side of life gets plenty of attention nowadays.

Peter McLaren's book *Cries from the Corridor* is in this genre. He recounts the horrors of (mis)behaviour in the public elementary school in Toronto in which he once taught.

Some reviewers have already raised the question whether the things he writes can actually be true. I do not propose to take issue with him on the facts, but I do wish to raise a critical question of another sort: If conditions in such

schools are really what Mr. McLaren says they are, does it help matters simply to record them in a stream-of-consciousness manner? Doesn't a writer have an obligation to be a bit more positive and constructive than that?

Mr. McLaren does not speak to present "answers," although he does highlight the principal of his school as a man whose views should be listened to. The principal, it seems, was most adept at establishing contact with difficult children from broken homes. What sort of advice did he offer his teachers? McLaren records the following: "We can't worry ourselves about what to do with a kid who says (four letter words) . . . because

that's only a symptom of how the kid feels. You have to ask yourself if there is any way you can get a child to feel good about himself."

Does the problem indeed begin with the children and their background, or does it also have something to do with the school system and the thinking behind the approaches used in the classroom? Are we really a great deal better off when we are trained to feel good about ourselves and our feelings?

Those who wish to ponder these questions should try looking at education through Mr. McLaren's eyes by reading his book. What he presents is not heroism or lessons or examples, but the issues of the day.

Bible Study

How to read scripture

Balaam's Apocalyptic Prophecies: A Study in Reading Scripture by Calvin G. Seerveld; Wedge Publishing Foundation, Toronto, 1980; pb, 74 pp.; \$3.95. Reviewed by W. Stanford Reid, Guelph, ON.

Calvin Seerveld, a member of the faculty of the ICS, Toronto has written this work on the basis of lectures given some time ago at the Institute to guide Christians in their reading of the Bible. He holds that there are four elements of which one has to be mindful in attempting to understand what the Bible has to say: 1. the passage's thread in the true history as God reveals it; 2. the literary configuration of the passage; 3. a sense of the story's historical context; 4. a personal requirement to "listen intently, on your knees as it were, to the convicting-enlightening direction-message."

The first section deals with the actual text of Balaam's prophecies which are translated with considerable freedom; for example, "God's face began to get red with indignation" (Num. 22:22) when Balaam went with Balak's envoys. Following this the reader then receives a critique of three ways of reading or understanding the passage which are wrong: the fundamentalistic, which stresses the idea that the story teaches the danger of "halting between two opinions," in other words, the service of God or of the world; the higher critical-neo-orthodox which attempts to explain the whole passage away as tradition and myth; and the scholastic which

seeks support for certain Christian doctrines in the account.

After rejecting all three, the fundamentalistic as off the point, the higher critical as humanistic and the scholastic as keeping one from facing the actual message by setting up dogmas in its place, the author gives his own interpretation. In this he seeks to see what he calls "the true story," to discern the literary contours, to grasp the historical context and to understand the true lesson or message, which is that God watches over and cares for his people. Therefore we are told that Christians are called to be a separate community to carry God's blessing to the nations; and that Christians should rid themselves of leaders who like Balaam, try to "talk out of two sides of their mouths" at the same time.

While this is an interesting book and can be read with profit, one does become somewhat tired of the use of language which at times descends into slang. Dr. Seerveld may feel that this will attract young people, but I have found that frequently young people rebel at this as "talking down" to them. Also the denigration of other interpretations, particularly the "fundamentalistic" and the "scholastic" hardly seems warranted when we see some of the uses to which the New Testament writers put the Old Testament. Finally, one cannot but feel that the elaborations of the conclusions which are drawn tend to comport much more with certain modern philosophical-theological Christian ideas than with the actual story of Balaam.

Bible study

Galatians

Stand Fast in Liberty, by Robert G. Gromacki; Baker Book House, Grand Rapids, MI, 1979; G.R. Welch Co., Burlington, ON; pb, 199 pp.; \$7.15. Reviewed by Dirk J. Hart, Grand Rapids, MI.

This well-outlined exposition of Galatians is conveniently divided into 13 chapters for one-quarter year of adult discussion once a week. Each chapter has a list of appended questions.

Gromacki is a trustworthy writer who has a good grasp of scripture and the Reformed faith. There is good emphasis on the sufficiency of Jesus Christ and the sovereignty of God in salvation.

The author is conversant with

the Greek language and not afraid to bring in transliterated Greek words when this helps him explain the text. Ministers would profit from his insights and outline in preparing a series of messages on Galatians.

I would hesitate, however, to recommend the book for most adult classes. The use of the King James Version, the abundance of theological jargon and sometimes imprecise statements make this book not very readable. It needs an editor to make some corrections and improvements with his red pencil. That same editor should also take a good look at the title page where it is stated erroneously that the book is an exposition of 1 Corinthians instead of Galatians.

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